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The Modern Mission Century

The Modern Mission Century

Viewed as a Cycle of Divine Working

A Review of the Missions of the Nineteenth Century with Reference to the Superintending Providence of God

By

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AUTHOR'S PREFATORY WORD

To trace, in the history of the missionary century just closed, the footsteps of God, is the one main end now in view; studying the divine plan, and its unfoldings in action and achievement.

To know the supreme aim of a book helps to a right reading of it, and, if these pages are read in the light of this, its professed purpose, its form and content will, we hope, be found to agree with such design. Form, in its true sense, determines also content, for it is an idea taking shape. It must therefore be one with itself, and must both include and exclude, if unity and consistency are not lost.

To annalize is one thing; to analyze is another. The annals of a hundred years would need volumes, and, if details were treated, a history would take on the dimensions of an encyclopedia. All we now propose is a general survey, as one seeks, from some commanding mountain-top, to glance over the whole horizon; and this end will best be served if we select a few prominent and representative facts which may stand for the many, sufficient both as proofs and as examples of God's planning and working.

The conviction that such a divine factor, only, could account for this century of missions, first prompted these studies; and, as the needful steps have been taken in the careful pursuance of the theme, that conviction

has grown into a more and more confident certainty. With each new search into the progress of events, and the facts which together make up this hundred years of history, there has come a deeper sense of awe, akin to what Moses felt as he stood before the burning bush. The historic tree ceases to be a common growth when its great branches and even its lesser twigs, touched by the Divine Presence, become aglow with an uncommon meaning. The devout student sees written large, over the whole face of the record of the century's missions, as in letters of light, DIVINE DESIGN. There are single events, but, above all, combinations of events and sequences of events, which cannot be adequately explained by any atheistic theories of chance, or mere human development and conformity to environment.

The studies in world-wide missions, begun forty years ago, find their latest fruit in this book. The subject has proven, at each new stage, more attractive and instructive. The whole course of mission history is a march of God, shewing His superintendence over all forward movements for bearing His Good Tidings to a lost world. We lay down the pen with an unchangeable persuasion that, from the first yearning of William Carey over the Death Shade of a heathen world, to the last longing of the most recent convert for the salvation of his fellows, God has been at work—the same God who, in the darkness of that primal chaos, said, "Let light be!" and Light was.

Such studies in mission history give new nerve to all holy endeavour. He who bade us, "go into all the world and preach the Gospel to every creature," added the promise, "Lo! I am with you alway, even unto the end of the age." His word shall not return to Him void; His everlasting sign shall not be cut off; instead

of the thorn shall come up the fir-tree, and instead of the brier, the myrtle-tree. He will utterly demolish and abolish the idols. They who do the preaching may rest in the promised Presence which always means Power; and all who go or send, give and pray, may be content, like those of Thessalonica, to "serve and wait."

To find God's plan and take part in God's work is to mount His chariot, and, with Him, ride on to the final goal of the ages, conquering and to conquer.

ARTHUR T. PIERSON.

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PART FIRST

"THE WORKS OF THE LORD"

The Modern Mission Century

CHAPTER I

"DECLARE HIS DOINGS"

THAT first journal of missions, "The Acts of the Apostles," is a model for all future missionary narratives.

Its main feature is this, that all forms and fruits of service to man are traced to God. Throughout the whole book, God is seen working. Man is there, but in the background, comparatively so small and of so little account as at times scarcely to be seen at all. God is so magnified and glorified as the one Great Worker that His human instruments are lost sight of, because they are instruments only, as, in the presence of a master mechanic, architect or artist, we forget his mere tools.

The book begins by bidding disciples to wait for the Power of God before they go out on their witnessing errand. Then follows the account of the Spirit's descent, and to Him is traced not only all unction but all utterance. From this point on to the close all things are of God. He is constantly kept before our eyes. He calls men, grants repentance and faith, turns them from their iniquities, adds to believers, chooses for service. The lie of Ananias and Sapphira is unto God rather than

unto men; it is the angel of God and the Spirit of God that bring together Philip and the eunuch, Peter and Cornelius; it is the Son of God who in person calls Saul of Tarsus to be a disciple and an apostle.

In connection with the conversion of this arch-persecutor, a striking phrase occurs which is a key to the whole book: He is a CHOSEN VESSEL UNTO ME, to bear my name" (ix. 15). This word vessel—σκευος—used eighteen times in the New Testament, means a utensil to contain and convey something, an instrument or means for doing work—the very word most apt to describe what is used by another, and wholly dependent for such use on his will and choice and act. It is the potter's vessel, shaped on his wheel, formed by his hand, baked in his fire, cleansed, filled, carried, emptied as he will.

The whole framework of the narrative in this brief story of early missions is so constructed that at every point God is prominent and preëminent. God is building a great temple, and man's work is but the scaffolding about it, which is not allowed to be so cumbrous and conspicuous as to hide God's work behind it. Everywhere it is He who is willing and working in man and through man, and the very words of the narrative are so guarded that in not one instance does the human instrument obscure the Divine Agent.

From the point where foreign missions start, the all-working God is more than ever at the front. While the Church at Antioch, itself the first-born of Gentile assemblies, is fasting and praying, the Holy Ghost says: "Separate me Barnabas and Saul for the work whereunto I have called them"; and they depart, being sent forth by the Holy Spirit. God's voice is heard, calling by name and commissioning for a definite work His

chosen vessels, and sending them forth when and where He pleases.

And so the entire narrative that follows is full of phrases which bring and keep before the reader, not man but God. The " Hand of the Lord " is seen in mercy and judgment; the " Power of the Lord " is present to heal and help; the " Word of the Lord " is preached and prevails; and the " Glory of the Lord " is to be sought and promoted.

One conspicuous passage may be cited, where, within the compass of twenty verses, fifteen times God is put boldly forward as the one Actor in all events.* Paul and Barnabas rehearsed, in the ears of the church at Antioch and afterward at Jerusalem, not what they had done for the Lord, but all that He had done with them, and how He had opened the door of faith unto the Gentiles; what miracles and wonders God had wrought among the Gentiles by them. And, in the same spirit, Peter, before the council, emphasizes how God had made choice of himself as the very mouth whereby the Gentiles should hear the word of the Gospel and believe; how He had given them the Holy Ghost and put no difference between Jew and Gentile, purifying their hearts by faith; and how He who knew all hearts had thus borne them witness. Then James, in a similar strain, refers to the way in which God had visited the Gentiles to take out of them a people for His name; and concludes by two quotations or adaptations from the Old Testament which fitly sum up the whole matter:

" The Lord who doeth all these things."

" Known unto God are all His works from the beginning of the world."

* Acts xiv. 27—xv. 18.

The meaning of such uniform phraseology cannot be mistaken. God is thus presented as the one Agent or Actor; even conspicuous apostles, like Paul and Peter, being only His instruments. No twenty verses in the Word of God contain more emphatic and repeated lessons on man's insufficiency and nothingness, and God's all-sufficiency and almightiness. It was God working upon man through man, choosing a man to be His mouthpiece, with His key unlocking shut doors; it was God visiting the nations, taking out a people for His name, turning sinners into saints, purifying hearts and bearing them witness; He, and He alone, did all these wondrous things, and according to His knowledge and plan of what He would do from the beginning. These are not the Acts of the Apostles, but the acts of God through the apostles—the Lord's dealings with His people and His workings in the Church and in the world.

The Acts of the Apostles may therefore be to us doubly a pattern: it may teach us how not only to write, but to read, missionary history. If read aright, it will be a Revelation of God—the always unfinished volume of the evidences of Christianity, and of a Divine Being. He who can read the story of missions and not see God in the history, either lacks the true point of view, or the clear eye to see. We need not only the right point of prospect, but a vision unveiled by prejudice or carnality. He who can write the story of missions and not shew God in the history, lacks the highest fitness for his task; for if he does not see His working, he is blind; and if, seeing Him, he does not shew Him, he is false.

Our undertaking, therefore, in these pages, is so to outline the mission work of the century as to present

this supernatural working. We believe the historic outline may suggest also a Personal profile, and that such is God's intent in the history.

The late Dr. A. J. Gordon, the seraphic advocate of missions, once gave his children, as a toy, a dissected map. They accidentally discovered on the backside of the blocks the picture of a man, and by that, as a guide, they matched the sections of the map. Behind the story of modern missions, devout students have found a Divine portrait; and with that, as a key, what would otherwise be a disjointed history, comes into a perfect unity, symmetrical, harmonious. One Mind and Hand are seen shaping all its parts and fitting them together in one Plan.

Well may any observer of human history covet that best gift of seeing it all pervaded and penetrated by the Presence and Power of God. We are living in days when men are strangely bent on denying the supernatural element in history, and even in the Bible; and God has supplied, in the record of Christian missions, a corrective to this tendency. Those who see this Burning Bush call others to turn aside and see this great sight. Here historic events and human instruments are lit up with new lustre, because they are transformed with the radiance of His purpose and presence.

There is another way in which the century of missions, just closed, may be studied. It may be seen from its centre, as a cycle of years, orbing about God in obedience to His will as its controlling force.

Somewhat as a straight line differs from a circle, a century differs from a cycle. In the century, the hundred years appear in simple chronological succession, a procession of years in which one follows another. But, in a century-cycle, the years are seen arranged about

a centre, obedient to law or plan, like planets in the solar system. Time, in its greater and lesser cycles, is a divine system, in which the years have not only a relation to one another, but to the Creator; and, as the two ends of a line meet in the circle, the ends of the ages meet in the grand purpose of God and complete His great design.

This insight into history makes cosmos out of chaos. What before had no order but that of time, now has the higher order of plan, and is seen to belong to a universal unity and harmony. Scattered events are no longer wandering stars, but stars moving in orbits, together making up constellations. If even the capricious winds "return again according to their circuits," surely the gigantic movements of History must be under the control of a higher Law.

"Cycle" is not a perfect term to express this thought, yet it comes near to the wanted word. It means a circular period. It curves the line of years about their normal centre, and makes every year a point in one grand circumference, all bearing a common relation to the central point, and making the century's beginning and ending meet in God's adjusting will. Some such method is, we are convinced, the only satisfactory way to study History, and makes the events of the century, and the actors in those events, to take on the glory of a new significance. Nothing is accidental, nothing insignificant; for, as the smallest hinge may be that on which a great door turns, which opens into some chamber of wonders, events which men count trifles may be necessary to the full working out of an Eternal Plan.

The theme proposed for treatment is The Working of God in the Mission Century, or the Superintending

Providence of God in Modern Missions. Before dealing with details, as illustrations of the subject, it is well to define the terms we use.

What is meant by Superintending Providence?

God is represented in Holy Scripture as a threefold Creator: as making the worlds of Space, or matter—the spheres; framing the worlds of Time, or duration—the ages; creating the worlds of Life, or being—the creatures. All these are creations. Matter is foreign to spirit; time to eternity; and, therefore, neither time, nor matter, nor creature, can be, like the Creator spirit, eternal, but these threefold creations are simply modes of manifesting His glory. In worlds of Space, He shews the beauty, order and skill of the Architect; in worlds of Time, His foreknowledge, wisdom and power in foreseeing and foreshaping events; and, in worlds of Being, He exhibits especially His moral attributes, Justice and Truth, Righteousness and Love.

The word "Universe" suggests that all things turn about one centre. What a sublime thought! Matter worlds, time worlds, life worlds, all orbing about their Creator! The spheres declaring the glory of God in the cosmical order and beauty which shew His handiwork! The ages revealing the prophetic insight and foresight of One to whom all the Future is one everlasting Present; and intelligent beings, reflecting His glory in their ceaseless worship, love and obedience!

Such would have been the perfection of the universe had sin never come in as a disturbing, disorganizing, destroying force. Redemption is the counter-force which is to bring back the lost unity and harmony; and Superintending Providence is a convenient phrase for that form or mode of God's activity, in which He adapts and adjusts the worlds of space and of time to the

higher worlds of being; and all together to His own mind and will.

"The fool hath said in his heart, There is no God." Atheism, which some count the wise man's crown, God counts the fool's cap. It sees a universe turning about nothing, creation without a Creator, design without a Designer, a kingdom without a King. "The undevout astronomer is mad" because he sees the spheres, but not their central sun, orbs without orbits. The undevout biologist is mad because he watches the stream of life, but neither traces it to its Source nor to its sea—God from whom it springs and into whom it empties at last. And so the undevout historian is mad, for he writes of the ages without seeing that the time worlds were framed by the word of God, and work out His will.

The word "Providence" literally means forevision, and hence foreaction, preparing for what is foreseen. It expresses God's Rulership of this world, His care and control over both the animate and inanimate creation. In its scope it takes in all that He foreknows and forewills, His preservation and administration as exercised over all persons, places and times; but, for our present ends, the word may be limited to that sovereign control of persons and events which may be seen in current history. It needs a universal sovereign so to rule in nature and human nature as that all the forces of the universe, and even the marred and hostile elements introduced by sin, shall somehow help to promote the final reign of Christ. Who else but He can supply the regeneration which, alone, is the antidote to man's degeneration; can correct the natural by the supernatural, and make even the wrath of man to praise Him and restrain the remainder?

In dealing with these time worlds, two passages of

Holy Scripture may be our guide: "God made the ages"; "The ages were framed by the word of God."* Here we are taught that the time worlds are created by Him and articulated together, like vertebræ in the spinal column. Taking the two statements together, we learn that the ages are creations of God, and parts of one system, in which, like members of one organism, they are fitly framed together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part.

This glimpse into the Divine plan of the ages may well fix our gaze. It is God in the material creation that makes it a cosmos, and not a chaos; and it is God in time—in duration—that makes it sublime. History is His story.

If all history is thus a march of God, much more the history of missions, for this is the one great work commanded by Him and to which He is peculiarly committed. It is vitally linked to Redemption as both the means and condition of its final triumph. It has on it the seal of His imperial authority, and draws its energy from the springs of His exhaustless power. Because this work is the Church's divine commission, it challenges and claims, in all its onward movement, the divine co-operation. Of this, beyond all else, does He say:

"Concerning the work of My Hands, command ye Me." †

For that which has the seal of His special sanction will have the added seal of His special approval. And so it is. Careful students of mission history are never skeptics as to the Existence and Providence of

* Hebrews i. 2, xi. 3. *επoίησεν τoὺς αἰῶνας—κατηρτίσθαι τoὺς αἰῶνας ῥήματι θεoῦ.*

† Isaiah xlv. 11.

God. Their eyes are anointed with His own eye-salve, and have clear, spiritual vision. Unbelief, as well as disbelief, is rebuked; and the devout searcher into mission history is prepared, like Caleb, to drive the anakim of doubt from their stronghold, which, alas! overhangs and threatens the very "city of the priests."

One of the charms of historic studies lies in the privilege given to every believer to be an explorer and a discoverer. As, in studying God's Word, his unveiled eyes may behold wondrous things out of His Law, and, by the Spirit's light, discern what none of the princes of this world knew and which the natural man cannot know;* so God gives to the truly teachable soul to see that to which others are blind—God's Sovereign Providence in this world. He who devoutly searches, discovers; he traces God's thought and work; he finds Him everywhere, and the disclosure makes his study a delight and a fascination.

Such are some of the attractions which hold the student of mission history captive in their golden chains. He meets the convincing proofs and overawing illustrations of an overruling Providence. He sees God seated on the Throne, high and lifted up, and His train fills the Universal Temple. He is at once Lawgiver, King and Judge:† in His legislative capacity, commanding and counselling; in His executive capacity, directing and governing; and in His judicial capacity, rewarding and punishing.

We have thus taken a sort of glance ahead over the whole vast field of our investigation. The limits of this volume compel us to be content with a few handfuls from such a harvest field. But, if what is written may

* Psalm cxix. 18. 1 Cor. ii. 7–16.
† Isaiah xxxviii. 2.

but serve to exalt God as the Lord of the Harvest, and the Supreme Maker of History, its end will be gained, that God may be all in all; for, of Him, and through Him, and to Him are all things; to whom be glory for ever. Amen." *

* Romans xi. 36.

CHAPTER II

"THE WAY OF THE LORD"

God Himself calls the work of evangelizing men, His visiting of the nations to take out of them a people for His name.*

It is therefore a march of God. Before the advancing Church, moves the Invisible Captain of our salvation, and He has His vanguard, body-guard and rear-guard. There are forerunners, precursors, that go before Him to prepare the way of the Lord—both men and events that make ready for Him and herald His approach. There are His more immediate attendants that signalize His actual advance and bear His banners and execute His behests. There are also marks of His footsteps that shew the way He has gone, results which are consequent on, and complementary to, all the rest.

If mission history is God's highway, as He visits the nations, what a blunder, if not a blindness, to regard missions as a mere enterprise of the Church, forgetting the unseen Power which moves behind all true evangelism! How far off the track of any true investigation are those whose philosophy of missions is practically godless! On the other hand, how sublime the privilege of having fellowship with God in His visiting of the nations, and, with the key which unlocks history, find in

* Acts xv. 14.

every new fact a help to faith, a staff to patience, a beacon-light to hope!

Mission history thus suggests three points of view for surveying God's working:

First, God's preparation for world-wide evangelization;

Second, His coöperation in all true missionary activity;

Third, His approbation upon all faithful service.

Having taken this general glance, we descend to particulars, and cite a few examples in proof of this Superintending Providence, studying brevity so far as is consistent with utility and efficiency. The evidence of divine co-working will be found to be clearest where adherence is nearest to His declared will as to methods, for an obedience which is formal and in the energy of the flesh has no such blessing as the obedience of faith, in the energy of the Spirit.

The preparations for missions in our day have long been in progress. Such a work could scarce be a blessing to the world while as yet the Church was unblest. Five centuries ago, what preparations were needful! The Church could scarcely have evangelistic zeal without evangelical faith. Under the rubbish of ritualism and rationalism, the precious treasure of primitive truth had been buried for hundreds of years. The Church was deformed, and must be reformed; and God raised up, with a strange simultaneousness, at great strategic centres in the continent of Europe and the British Isles, as well as in America, a great band of reformers: John Huss in Bohemia, Luther in Germany, John Calvin in Switzerland, Savonarola in Italy, John de Wyclif, John Bunyan, John Wesley in England, John Knox in Scotland, Jonathan Edwards in America—these are a

few of the men who, from 1320 to 1757, were raised up by God to go before and prepare the way for modern missions. Within these four centuries the greatest body of reformers ever on earth stirred the Church to new piety and activity.

Within the same period, various other forces fell into line, for the same purpose. The fall of Constantinople in 1453, dispersing Greek scholars with their Greek testaments through southern Europe, paved the way for new translation and wider diffusion of the Scriptures. To this period also belong the most remarkable inventions of history, and these so singularly fitted to promote missions that the "Theology of Inventions" alone expresses their obvious relation to the will of God. Was it any chance that, almost simultaneously with the period of the Reformers and the Revival of Learning, gave to the world the mariner's compass, the printing-press, steam as a motive power, and paper as a cheap substitute for parchment and papyrus? The mariner's compass and steam solved the problem of world-wide navigation and transportation; the printing-press and paper solved the other problem of wide diffusion of the Word of God, and so the great preparations were well-nigh complete: The Reformed Church, with evangelical truth as her weapon, and with new facilities for sending forth labourers; and the Word of God, loosed from its bonds, ready for translation into all tongues and dissemination among all peoples.

But the Reformed Church itself needed to be transformed, before a missionary spirit could find expression or even existence. To go no further back than the beginning of the eighteenth century, great preparations were still requisite. The Reformation, whose morning star was de Wyclif, was yet only in progress, and, had

God not interposed, there might have been a new lapse into the midnight of the Dark Ages. It was perhaps owing in part to the inactivity in missions that, during its first half, the eighteenth century seemed more likely to be the mother of monsters of iniquity, infidelity, and idolatry, than to rock the cradle of world-wide missions. Deism and rationalism in the pulpit, and practical atheism and carnalism in the pew naturally begot apathy, if not antipathy, toward Gospel diffusion. In the body of the Church, disease seemed dominant, and death imminent. Infidelity and irreligion stalked about, God denying and God defying. In camp and court, at the bar and on the bench, in the home and in the church, there was a doctrinal plague of heresy and a moral leprosy of lust. The debt of the Church to a dying world was practically not only neglected, but denied.

How, then, came a century of modern missions? Three great agencies God marshalled to coöperate in further preparing the way; the obscure Moravians, the despised Methodists, and a body of intercessors scattered over Christendom. There had been a consecrated little church of a few hundred in Saxony, for about a hundred years, whose hearts' altars had caught fire at Huss's stake, and fed that fire from Spener's pietism and Zinzendorf's zeal. Their great law was labour for souls, all at it and always at it. God had already made Herrnhut the cradle of missions, and had there revived the apostolic Church. Three great principles underlay the whole life of the United Brethren, expressed in three grand mottoes: Each disciple is, first, to find his work in witness for God; second, his home where the widest door opens and the greatest need calls; and third, his cross in self-denial for Christ. As Count Zinzendorf

said: "The whole earth is the Lord's; men's souls are all His; I am debtor to all."

The Moravians providentially moulded John Wesley, and the Holy Club of Lincoln College, Oxford, touched by this influence, took on a distinctively missionary character in evangelism. "The world is my parish," said Wesley. Their motto had been "Holiness to the Lord," but sanctity became wedded to service, and service to man was added to their watchword. There was a third great instrumentality; a little band of intercessors, many of them still unknown by name, in Scotland, the north of Ireland, England and Wales, and in the south of Europe and in America. Take one man as a specimen. In America, and by strange coincidence, Jonathan Edwards—than whom no holier man ever trod the American soil—was unconsciously joining John Wesley in preparing the way for modern missions. In 1747, exactly 300 years after the United Brethren organized as followers of Huss at Lititz in Bohemia, Edwards, overwhelmed with the awful corruption of the Church in America and England, sent forth his bugle-blast from Northampton, New England, calling all God's people in all lands to a visible union of prayer for a speedy and world-wide effusion of the Spirit. That clarion call found echo across the sea, in Northampton, in old England, and was heard by William Carey at his shoemaker's bench, and he resolved to undertake to organize mission effort. It was also heard by Olney and Sutcliffe and their fellow-workers, reissuing the pamphlet in 1784, and setting up the monthly prayer service for the conversion of the world. And, just as the French revolution let hell loose, a new missionary society in Britain was leading the awakened Church to assault hell at its very gates. Sound it out and let the

whole earth hear: Modern missions came of a symphony of prayer! And, at the most unlikely hour of modern history, God's intercessors in England, Scotland, Saxony, and America, repaired the broken altar of supplication, and called down, anew, the heavenly fire.

The monthly concert made that prayer-spirit widespreading and permanent. Other bodies of Christians followed the lead of the humble Baptists, who in widow Wallis's parlour at Kettering made their new covenant of missions; and great regiments began to form and take up the line of march, until, before the nineteenth century was a quarter through its course, the whole Church was joining the missionary army. And so it came to pass that, as, a little while before, even clerical essayists, like Sydney Smith, could sneer at the "consecrated cobblers," and undertake, by shots of sarcasm and ridicule, to "rout them out from their nest," that which had been the motto of a despised few became the rallying cry of the many, and finally of the whole Church of God. Thus modern missions had their first mighty impulse in a sympathy of devout disciples, oppressed by the low condition of prevailing church life; and this sympathy begat a symphony of prayer, a united appeal to the throne of grace. The God of prayer is the God of missions. These were but a part of His ways, and they prepared for the thunder of His power which, even yet, who can understand!

We must not fail to connect the aggressive movements of the Christian Church in modern times with those extensive revivals of religion in which they were born, by which they were cradled and nursed, and fed into vigorous growth. This modern zeal for missions was, like the fire on Elijah's altar, kindled from above.

The early efforts of Eliot and the Mayhews to evangelize the tribes of American Indians had their source in a revival under the labours of the old Puritans; the early labours of the saintly Schwartz and others, who went from Germany to the regions beyond, may be similarly traced to the altars where the faith and prayer of such as Francke and Spener and Gossner fanned the slumbering embers into flame; and the pioneer work of the Moravians was all born in the revival of primitive faith and piety which brought John Huss to the stake and gave the world such an apostle of missions as Zinzendorf.

Coming down closer to our own day, we find, about the year 1740, a revival so extensive that it has been known as the "great awakening." With that period of refreshing, which covers years and spans continents, certain names are historically associated: John Wesley and Charles Wesley, Whitefield, Romaine, Wren, Lady Huntingdon, the Erskines, the Tennents, Doddridge, Davies, Brainerd, Edwards, and others of like spirit, on both sides of the sea. God, simultaneously in America and Great Britain and on the continent of Europe, gathered His true saints into unconscious harmony with each other, as into conscious fellowship with Himself. How remarkable that unexpected Bible class of Robert Haldane in Geneva, in which Frederic Monod, Felix Neff, Gaussen, D'Aubigné, and in fact every prominent man whom God afterward used for the awakenings in France and Switzerland, had their training!

Vital religion was thus in the eighteenth century so extensively revived that it may be said that the effect was felt throughout the entire domain of Protestant Christendom!

Jonathan Edwards, himself not only an observer but an actor in these scenes, has recorded the history of the rise and progress of the work in America. He writes:

"It might be said, at that time, in all parts of the country, 'who are these that fly as a cloud, and as doves to their windows?'" and, referring to his own immediate field of labour, he further says:

"There was scarcely a single person in all the town, old or young, left unconcerned about the great things of the eternal world. . . . The town seemed to be full of the presence of God; it was never so full of love, nor of joy, and yet so full of distress, as it was then. . . . A loose careless person could scarcely be found in the whole neighbourhood; and if there was any such one it would be spoken of as a strange thing."

From such springs we are prepared to expect rills and rivers of aggressive activity. And this was God's preparation for missions. Carey and Martyn, Mills and Judson, Heber and Buchanan, as naturally follow where such events both open the way and call forth the workers, as the sending forth of Barnabas and Saul followed the fastings and prayers of the Antiochan disciples!

God's preparations for missions reach through many centuries. But, within the century just closed, we have seen Him conspicuously at work, opening doors and shaping events, effecting the removal of obstacles and causing the subsidence of barriers, raising up and thrusting forth labourers, furnishing new facilities and opportunities; and conspicuously providing for Bible translation and diffusion.

Within the memory of men yet living, what events and messengers have been God's chosen forerunners;

some of which, like the activity of Carey, have to do both with the preparation and prosecution of missions! There is a sense in which all God's activity is preparatory: it opens the way for what is to follow. What is an effect becomes in turn a cause of further effects, a link in the historic chain, at once connected with the preceding and the succeeding links. As preservation is continued creation, every historic event, seen in the light of God's providence, has a double significance; it points back to His previous acts as its explanation, and it points forward to something which follows, and of which it becomes in turn the explanation and occasion. So historic sequences demand as their solution an historic Creator and Preserver—One who plans the ages from the beginning and presides over their succession and progression—the God whom all events acknowledge as their infinite controller.

CHAPTER III

"THE PLACE OF MY FEET"

When the way of a great monarch has been prepared, his actual approach may be expected, and his chariot wheels will soon be heard.

The preparations for a great missionary movement had been carried on, on a huge scale, embracing centuries and continents. The active coöperation of God in the work of missions is no less conspicuous. It is seen in the unity and continuity of the work itself, and in the marked fitness between the workers and the work; in the opening of new fields and the provision of new and greater facilities for their occupation; in the raising up of sufficient labourers to carry out the Divine purpose, and in stirring up His people to furnish sufficient means for their equipment and support. There are startling correspondences and coincidences in mission history that reveal an omniscient, omnipresent, and faithful God, very conspicuous among which are the synchronisms, successions, and connecting links of service, and the parallel and converging lines of labour. As in the epoch of the Reformation, His providence raised up in different lands men peculiarly fitted to coöperate in the common work of reform, and yet independent of one another, like Huss and Knox, Luther and Melanchthon, Calvin and Savonarola; so, in various parts of the world field, workmen have been found, simultaneously

or successively, or both, where no chance could account for the obvious conformity to a larger and more comprehensive plan. Could a chart be constructed, shewing the fields and periods of service of the leading missionaries of the century, it would shew also remarkable facts as to the way in which workmen have been distributed—often diverted, like Carey and Judson and Livingstone, from the fields they would have chosen, because of a " Divinity that shapes our ends "—and the way in which workman has followed workman in uninterrupted succession. In these and many other respects, behind the lives and deeds of God's chosen labourers, we can see the marks of One who wrought in them and through them.

The marks of God are also seen plainly in the rapid unlocking of long-shut gates, and in the peculiar keys used by Him for their opening. When the century began, the enterprise of missions seemed, to the worldly wise and prudent, not only vague but visionary—hopelessly, foolishly chimerical. Cannibalism in the Islands of the Sea, fetishism on the Dark Continent, a rigid caste system in India, an exclusive policy in China, intolerance in papal lands, and absolute prohibition in Moslem territory—these were a few of the hundred barriers which on every side seemed impassable. Taken singly they were formidable—taken together they constituted an encircling wall, too strong to batter down, too high to scale. The attempt to carry on missions excited, in many, violent opposition; in others, the laughter of derision. Even if outward barriers could be passed, it would still be necessary to confront ignorance, idolatry, superstition, depravity, everywhere, and, in most cases, conspiring together, to rear before the Church other impassable walls, with gates of steel.

Most countries shut out Christian missions by organized opposition, so that to attempt to bear the good tidings was simply to dare death for Christ's sake; the only welcome awaiting God's messengers was that of cannibal ovens, merciless prisons, or martyr graves.

But, as the little band advanced, on every hand the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America, the papal States, and Korea, were successively and successfully entered. Within five years, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population. There was also a remarkable subsidence of obstacles, like to the sinking of the land below the sea-level to let in its floods, as when the idols of Oahu were abolished just before the first band of missionaries landed at the Hawaiian shores, or as when war had strangely prepared the way just as Robert W. McAll went to Paris to set up his first salle.

At the same time God was raising up workers in unprecedented numbers, and men and women so marvellously fitted for the exact work and field as to shew unmistakable foresight and purpose. The biographies of leading missionaries read like chapters where prophecy lights up history. We shall refer, later on, to William Carey's inborn adaptation to his work as translator in India; to Livingstone's career as missionary explorer and general in Africa; to Catherine Booth's capacity as mother of the Salvation Army; to Jerry McAuley's preparation for rescue work in New York City; to Alexander Duff's fitness for educational work in India; to Adoniram Judson's schooling for the building of an apostolic church in Burma; to John Williams'

unconscious training for his career as evangelist in the South Seas; to Guido Verbeck's fitness for an educator, and Dr. J. C. Hepburn's as a translator, in Japan; to D. L. Moody's, as the world's evangelist. This is like design in nature—where ball of bone so exquisitely fits its predestined socket in the joint.

Then, as to the unity and continuity of labour, one worker succeeds another, at crises unforeseen by man; as when Gordon left for the Sudan on the day when Livingstone's death was first known in London, or Pilkington arrived in Uganda the very year when Mackay's death was to leave a great gap to be filled. Then, as to the theology of inventions, see the furnishing of new facilities for the work as it advanced. He who kept back the great inventions of Reformation times until His Church put on her new garments, waited to unveil nature's deeper secrets, which should make all men neighbours, until the reformed Church was mobilized as an army of conquest!

All this of course demanded organization in the Church, and how marvellously God secured this can be best seen from the century's close. What would have been the emotions of Carey and Sydney Smith could they have sat on the platform in that late ecumenical conference in New York—Carey, to see how God was unconsciously stirring within him when he could not "sit down" and leave "God to convert the world"—Sydney Smith, to see how Carey's schemes were more than "the dreams of a dreamer who dreams that he has been dreaming," and how hard it is to rout out a nest of cobblers, when God's Dove broods over the nest! Who could be there without contrasting 1900 with 1800, and the haystack meeting at Williamstown or the parlour meeting at Kettering, with that vast throng,

composed of hundreds of veteran missionaries and thousands of advocates and friends of missions, a century later!

God led, and the Church followed. Denomination after denomination fell into line, like successive regiments, until the missionary army is almost co-extensive with the Christian Church.

We shall see, hereafter, how the General-in-chief, as the campaign went forward, has called out His reserves. First of all, medical missions—none more important, judged by its usefulness and success. Then the Woman's Brigade, first organizing in Britain under the trumpet-call of David Abeel, and now embracing the great body of Christian women. Then the Young People's Crusade, natural offspring of woman's consecration, since the mothers rock the cradle of the coming generation. And so, step by step, the church army was called out to take up the line of march, until, as the nineteenth century closed, for the first time in history there was not a class of society that had not, by some special and manifest summons of the Great Commander, been drawn into the activities of missions.

This is a fact that cannot be felt as it ought to be until it is first calmly surveyed in all its bearings. During the whole period of Hebrew history, women and young men and maidens were so in the background that, almost without exception, they have no place in the Bible narratives. In the early days of the Church, woman begins to appear, but is not conspicuous; and, as for the younger class of disciples, they are scarcely mentioned. During the entire history of the Church, until eighteen centuries had passed, the older men were the main movers in its affairs. Woman's kingdom was the domestic, not the ecclesiastic, and there seemed no place for Chris-

tian lads and lasses in church activities. Now all this is so changed as to suggest a revolution. The women of the Church are so thoroughly organized and so boldly aggressive that the men are falling into the rear; and, as to the young men and women, their rapidly increasing numbers and progressive measures and effective activities leave the fathers and mothers far behind. There is, some think, a danger of undue and abnormal advance—of going too fast, to the disregard of wholesome restraints. There is a domesticity in woman that may be sacrificed by excessive publicity, and there is a modesty and humility which adorn youth which may lose their delicate bloom by premature management of affairs. Still it cannot be denied that God, for the first time in the world's history, has now brought out of hiding into direct and organized activity all classes of society. He has no further reserves. The whole church army has been draughted into service; and this is a development of the past sixty or seventy years. If it does not hint at issues proportionately vast and important, if it does not indicate a marshalling and combining of foes never before known in history, if it does not forecast a final battle over a greater field and involving greater forces than any of the ages, then the strategy of our General-in-chief is for the first time at fault. As this is an impossible supposition, we cannot but conclude that God means missions to be prosecuted on a new scale.

We shall see later, also, that, on the work already done in a world's evangelization, there has been set God's distinct seal of approbation, and the seal has been conspicuous in proportion as the work has been conformed to a scriptural and spiritual ideal and pattern. This was to be confidently expected, if there has been a superintending Providence in missions, as one

thing necessary to demonstrate Divine Unity of Plan; and the expectation of faith has been fully justified. He whom the devout eye has seen, going before to prepare the way and working in and through His chosen messengers and ministers, is seen equally apparent in giving to mission work its legitimate fruit.

These results will be considered further on, but it may not be amiss briefly to sum them up at this point. Two brief sentences fitly outline the whole situation as to the direct results in the foreign field: First, native churches have been raised up with the three features of a complete church life: self-support, self-government, and self-propagation; and second, every ripest and richest fruit of the Tree of Life, both in the individual and in the community, has been found growing and maturing wherever there has been faithful Gospel effort. Then, as to the reflex action of missions on the Church at home, two other brief sayings are similarly exhaustive: First, Thomas Chalmers's remark, that "foreign missions act on home missions not by exhaustion, but by fermentation," and second, Alexander Duff's sage saying, that "the church that is no longer evangelistic will soon cease to be evangelical."

The whole hundred years of missions is a historic commentary on these four comprehensive statements. God's Word has never returned to Him void. Like the rain from heaven, it has come down, not to go back until it has made the earth to bring forth and bud, yielding not only bread for the eater, but seed for the sower, providing for salvation of souls and expansion of service. Everywhere God's one everlasting sign has been wrought; instead of the thorn has come up the fir-tree, and instead of the brier, the myrtle-tree—

the soil of society exhibiting a total change in its products; as in the Fiji group, where a thousand churches displace heathen fanes and cannibal ovens, or as among the Karens, where on opposing hills the Schway-Mote-Tau Pagoda confronts the Kho-Thah-Byu Memorial Hall, typical of the old and the new. Along the valley of the Euphrates, churches have been planted by the score, with native pastors, supported by the tithes of their self-denying members. Everywhere the seed of the Word of God being sown, it has sprung up in a harvest of renewed souls which in time have become themselves the good seed of the Kingdom, and the germs of a new harvest in their turn.

On the other hand, God has distinctly shown His approval of missionary zeal and enthusiasm in the Church at home which has supplied the missionaries. Spiritual prosperity and progress may be gauged so absolutely by the measure of missionary activity, that the spirit of missions is now recognised as the spirit of Christ. Solomon's proverb is proven true: "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." Christ's paradox also is illustrated: "The life that is saved is lost, and the life that is lost is saved." Phillips Brooks, with startling force, compared the Church that apologises for doing nothing to spread the good news, on the ground of its poverty and feebleness, to the parricide who, arraigned in court for his father's murder, pleads for mercy on account of his orphanhood! The hundred years have demonstrated that "religion is a commodity of which the more we export the more we have remaining." * The logic of events proves that

* Mr. Crowninshield objected in the Senate of Massachusetts to the incorporation of the A. B. C. F. M., that it was designed to "export religion,

the surest way to keep the Church pure in faith and life, is to push missions with intelligence and holy zeal.

What seal of God upon mission work could be more plain than the high ideals of character seen in the missionaries themselves! The workman leaves his impress on his work, but it is no less true that the work leaves its mark on the workman. Even those who assail missions applaud the missionaries. They may doubt the policy of sending the best men and women of the Church abroad to die by fever or the sword, or waste their sweetness on the desert air; but there is no doubt that such a type of character as is developed by mission work is the highest known to humanity.

The missionary must surely be zealous for the truth of the Gospel, a passionate lover of souls, and ready to sacrifice himself for their salvation. Without some such traits, his calling becomes a mockery. Have such men and women been found in the mission field? The history of the century marshals before us a procession of hundreds, nay thousands, who have filled out even so noble a pattern, and who have, in the service they rendered, exhibited these exalted traits; and this is certainly a mark of a divine work that it develops such an exalted type of workers.

A further and very definite seal of God may be seen in the results wrought in the character, life, and conduct of millions of converts from heathenism, and in the churches into which they have been gathered. In some cases, and not a few, there has been found, throughout whole communities, a transformation so radical that it is a new creation, in which old things have passed away and all things have become new. Some who have been sceptical, not only as to Chris-

whereas there was none to spare from among ourselves." This is Mr. White's reply.

tian missions, but as to the Christian religion and its sacred Book, have been constrained to confess that some power has been at work which can be likened only to the "wand of the enchanter," as Darwin called "the lesson of the missionary." In some most unlikely fields have grown and blossomed into fragrance, and ripened into mellow maturity, some of the fairest flowers and fruits of Christian life; and here have been illustrated, as perhaps nowhere else, unselfish devotion to Christ, unswerving loyalty to the Word, and unsparing sacrifice for men. Here, where forbidding soil has confronted the sower and the reaper, may be found, if anywhere, the true succession of the holy company of the apostles, the new accession to the goodly fellowship of the prophets and the continued procession of the noble army of martyrs.

Can any one survey this whole assemblage of facts and yet doubt the superintending Providence of God? He who gave the Church her marching orders and gave at the same time the promise of His perpetual presence in the prosecution of her campaign, has kept His Word, "Lo I am with you all the days, even unto the end of the age." At every step faith sees the Invisible Captain of the Lord's host, and, behind all the victories achieved, not so much the sword of the most valiant Gideon as the sword of the Lord.

These are but parts of God's ways. It is true, the pages of the century's history are here and there written in blood, but even the blood has a golden lustre. Martyrs there have been, like John Williams, and Coleridge Patteson, and James Hannington, Allen Gardiner, and Abraham Lincoln, and David Livingstone, the Gordons of Erromanga and the Gordon of Khartoum, the convert of Lebanon and the court

pages at Uganda; and the horrors of the Boxer revolt in China have closed the century's volume with records of awful massacre, and added to the martyr roll nearly two hundred names of missionaries, and thousands of native converts. But every one of these has been like the seed which falls into the ground to die that it may bring forth fruit. The churches of Polynesia and Melanesia, of Syria and Africa, of India and China, stand rooted in these martyr graves, as the oak stands in the grave of the acorn, or the wheat harvest, in the furrows of the sown seed. It is part of God's plan that thus the consecrated heralds of the cross shall fill up that which is behind of the sufferings of Christ in their flesh, for His body's sake which is the Church.

God has shewn disapprobation, also, of what is opposed to His plan and working. Mission history shews clear traces of the Judge. Hindrances and hinderers have at times been removed by sudden retributive judgments; nations that would not serve God's ends have declined and even perished; and churches, cursed with spiritual apathy and lethargy, have decayed. At times God's Providence has inspired awe, by judicial strokes, as when, in Turkey, in 1839, in the crisis of missions, Sultan Mahmûd suddenly died, and his edict of expulsion had no executive to carry it out, his successor Abdul Medjid signalising the succession by the issuing of a new charter of liberty; or, as when, in Siam, twelve years later, at another such crisis, God by death deposed Chaum Klow, the reckless and malicious foe of missions, and set on the vacant throne Maha-Mong-Kut, the one man in the empire taught by a missionary and prepared to be the friend and patron of missions; his son and successor, Chulalangkorn, exhibiting the same tolerant temper.

On the other hand, God's approval has been as marked, in compensations for self-denial, in rewards for service, though often only after many days; in making martyr blood the seed of new churches, and in lifting to a higher level the individual life and church life that has been most unselfishly jealous and zealous of His kingdom.

The conception of a Divine controlling factor in human history has inspired some of the foremost thinkers of the race. One of the profoundest writers of the last century has both seen and unhesitatingly declared that all the history of the world, anterior to Christ, was a period of preparation for His coming, in which God was breaking down the world's pride and self-confidence. "For the breaking of this pride," he says, "two great experiments had been going forward at the same time—had run through, as they gave a moral meaning to, all the anterior history of the world—experiments which needed both to be thoroughly and fairly tried.

"Of the Jewish," he adds, "it was this: If righteousness could come by the law; if there was a law which could give life—an external rule of conduct, even though of Divine appointment, which could sanctify and save—if there was not a weakness and falseness in man which would defeat and frustrate it all. This was most needful, and only through the process of this could a Saul ever have been transformed into a Paul.

"But the other," says this same devout student of history, "which may not seem to us so directly of God's ordaining, yet was so indeed; for it was of its very essence that He should not mingle in it so far, should seem to have less to do with it; that those to whom it was given to try it out should walk in their

own ways, and be left to their own resources. The experiment was this: whether man could unfold his own well-being out of himself—whether art, or philosophy, or institutions could give it to him; whether in any of these he could truly find himself and the good for which he was made. And of this experiment we cannot say that it was unfairly tried, or imperfectly worked out. All which was required for its success was there and had been given in largest measure. God had raised up men of the most glorious gifts, of the mightiest strength of will; and surely had deliverance lain in aught which man could unfold by his own strength, out of his own being, the world had been indeed redeemed, and had found the fountain of salvation in itself." *

With equal certainty may it be said that all history, posterior to Christ, is a locked chamber of mystery until the one and only key is supplied in the definite purpose of God; and, if that purpose be mystically outlined in the seven parables of the kingdom, in Matthew xiii., and in the seven epistles to the churches in Revelation ii., iii., there is an amazing correspondence between the truths there unfolded and the course of events in the Church of Christ for nearly two thousand years.

However this be—whether or not this be the key—the thought we seek to stamp on this whole book is the Divine idea which God has impressed on the very fabric of human affairs—not burned in as with the red-hot iron of His indignation, but engraven as with the stylus of His inspiration—that in all history there is a prophetic element; so that events cannot be read rightly in isolation, but as parts, coördinate parts, of a Divine plan; and that they are the prophetic interpret-

* Richard Chenevix Trench. Hulsean Lectures, 1845–46, pp. 259, 260.

ers of the events that preceded them, and the prophetic indicators of those that follow—all of them links in a chain, points in the circumference of one vast and mighty circle which the compass of the Divine Draughtsman has inscribed, setting one foot of the compass in the unchanging centre of His own gracious will, and sweeping with the other over an ever-increasing circumference.

We have thus, in these opening chapters, briefly forecast the plan and purpose of this present study. We are going over the road where God has already passed before, to observe and record the traces of His footsteps, and, it may be, follow close enough to catch even the sound of His going. We shall thus find the vindication of mission work already begun, and feel the inspiration for work needing to be done. Since from the beginning this has been His chosen path, with confident hope may His Church recall anew that golden promise of His presence even to the end; and, whatever danger or difficulty may yet be confronted, may take refuge under the all-sheltering wings of Him whose superintending Providence is over mission work.

There is, indeed, a superintending Providence of God in foreign missions; the King is there in imperial conduct, the Lawgiver in authoritative decree, the Judge in reward and penalty; God, the Eternal, the Omnipotent, marshalling the ages with their events; God, the omnipresent, in all places equally controlling; God, the omniscient, wisely adapting all things to His ends. The Father of spirits, discerning the mutual fitness of the worker and his work, raises up men of the times for the times. Himself deathless, His work is immortal though His workmen are mortal, and the building moves on from corner-stone to cap-stone, while the

builders, dying, give place to others. In opening the doors, He has made sea and land the highways for national intercourse, and the avenues to national brotherhood. In multiplying facilities for world-wide evangelization, He has practically annihilated time and space, and demolished even the barriers of language. The printing and circulating of the Bible in so many tongues, reverses the miracle of Babel and repeats the miracle of Pentecost. With the organization of the church army now so complete, but one thing more is needful, namely, to recognise the Invisible Captain of the Lord's hosts as actually on the field, to hear His clarion call summoning us to the front, to echo and obey His word of command as we hear His " Forward, march." We may well be confident that it is His mission we are executing, and that He is with us; we may well rally all our forces, in united and sympathetic action, forgetting that in which we differ and emphasizing only that on which we agree. In the firm faith of His leadership, let us pierce the very centre of the foe, turn his staggering wings, and move forward as one united host in one overwhelming charge, " till every foe is vanquished, and Christ is Lord indeed."

PART SECOND

"THE TIMES AND SEASONS"

CHAPTER IV

"TIMES BEFORE APPOINTED"

The day of God. This august phrase, often found in the inspired Word, refers, usually, to a time of God's manifestation in mercy or judgment, or both; but, beneath this, its specific meaning, lies a deeper, fundamental idea, of this fitness and fulness of times for the working out of His purposes.

The nineteenth century is conceded to be a century of wonders. Judged by human progress along the highway of scientific discovery and invention, and by the general widening out of the horizon of human knowledge, it is not only unsurpassed, but it leaves all previous centuries far behind. Mr. Gladstone thought that a single decade of years might be found, within its limits, during which the race had advanced farther than during five hundred decades preceding. This estimate is probably not an exaggeration; but, if so, what must be true of the whole century!

The catalogue of its achievements is both long and lustrous. In modes of travel, it has given us the railway and steamship, and come near to aërial navigation; in labour-saving machinery, it has invaded every department of handiwork; in transmission of thought and intelligence, it has bequeathed us the telegraph, ocean cable and telephone, and, last of all, wireless telegraphy; in the department of fire and light, the lucifer match,

gas, and electricity; in the new application of light, photography, the Röntgen ray, and the miracle of spectrum analysis; in the department of physics, the conservation of energy and the molecular theory of gases, and solidified air; in the application of physical principles, the velocity of light, and the phonograph; it has demonstrated the "importance of dust" and the "ethics of dust," and unveiled great mysteries of chemistry; it has multiplied the elemental substances by the score; in astronomy, unveiled new worlds and revealed the nature of nebulæ; geology, with its glacial epoch and other marvels, is the child of the century, having come to its full birth, as a science, during this period. In physiology, this last century gave us the cell theory and the germ theory; in medicine and surgery, anæsthetics and antiseptics; it has explored the realm of hypnotism, mesmerism, clairvoyance, and thought-reading; it has improved prison discipline, revolutionized the treatment of lunatics, introduced aniline dyes, and given us a new set of explosives; it has carried on investigation in anthropology and archæology, and has explored land and sea until the secrets of ages have been unlocked. The science or philosophy of religion is another of the offspring of the century, while comparative philology has made such strides as to be virtually a new science. These by no means exhaust, and barely outline the marvels of the nineteenth century's unprecedented advance, but they hint at the grand scope and range of its discoveries and inventions.

This has been called the iron age, for its worship of utility and mammon, and for its materialistic spirit; it is the silver age, for the prevalence of intelligence, and of knowledge of art and science; but it ranks as the golden age, for the wide extension of Christianity and the

grandeur of its opportunity and effort for the uplifting of humanity.

The fact is, men now live amidst marvels of history that so dazzle by their frequency and glory, that there is no little danger of being but half awake to the movements of God's providence, and, so, of losing the chance of the ages. The ancients boasted of their seven wonders of the world, such as the Colossus at Rhodes, the temple of Diana at Ephesus, the sepulchre of Mausolus, and the statue of Jupiter Olympus; but, as Joseph Cook suggests, there are at least seven modern wonders that far surpass them. They deserve to be called wonders, for they are absolutely unique and unprecedented, and they all indicate a supernatural hand at the helm of affairs, guiding the world in its development. They are wonders of the world, for they are all cosmopolitan, having to do with the whole globe and the race of man. The seven wonders we refer to are: exploration, communication, civilization, assimilation, emancipation, education, and organization; all world-wide, and all the product of the last fifty years. They belong to the nineteenth century, and have been the possession of no other.

The God, who governs this world, ordained that such stupendous wonders should all characterize this missionary century. The command of our Lord rings out through the centuries, "Go into the world, and preach the Gospel to every creature." Is it of no importance and has it no significance, that, at last, we know the whole world—the field we are bidden to sow with the seed of the kingdom? that we have such facilities for reaching every nation that no peoples are any longer afar off? that civilization is so wide-spread that barbarism scarcely anywhere survives? that the various

nations are coming into fraternal bonds of mutual sympathy, assimilation, and coöperation? that there remains no nation of any standing that openly encourages human slavery? that every grand preparation, of steam, electricity, printing-press, postal union, common schools, etc., has been given to us for doing world-wide work? and that, for the first time in history, the race has so learned the value of organized effort, as that men are throughout the world combining to do what no one man alone could accomplish?

One very remarkable feature of this Day of God defies adequate description. We might call it acceleration, concentration, condensation; but there is no fit word for it. Centuries are practically crowded into years, and years into days. Travel is so rapid that what would have taken months, one hundred years ago, is now easily accomplished in weeks, perhaps in days. We keep in touch, day by day, with the whole world, so that, in the morning papers, we read the news from Japan and China, India and Africa, as naturally as from London and Dublin, New York and Chicago. So much can be done, in a brief space of time, and over a vast space of territory, that practically time and space are annihilated and nothing seems any longer impossible to human achievement. The last fifty years have brought to the race an absolutely new era and epoch, abundant illustrations of which it would be easy to adduce. We shall, however, limit our horizon now to missions.

Here the encouragements are so many that all discouragements ought to be lost to our sight. While we stop to consider obstacles, history keeps moving, and at such a pace that the laggard is left hopelessly be-

hind. God commands, and says, "Lo, I am with you"; and that alone is enough.

But, aside from the authority of His command, and the inspiration of His assurance, history in flaming letters proclaims that this is preëminently the Day of the Lord's right hand.

1. There has come a new era of general intelligence as to missions. Information is now wide-spread, and accessible to all. Abundant and cheap missionary literature crowds the book-shelves, covering the whole history of modern missions and the whole field of service. Who now has any apology for not knowing of such heroes as Carey, Judson, Morrison, Livingstone, Williams; of the needs of China, India, Japan, Africa, South America; of the conditions of all peoples, and of the triumphs of the cross in every land?

2. In this day organized endeavour is the watchword of all enterprise. The comparative impotency of individual exertion is offset by the omnipotence of associated effort. Especially are the young men and young women of Christian lands learning what can be done by a united front in overawing and repulsing the mighty giant Anakim. The Young Men's Christian Association and kindred organizations, such as the Young People's Christian Endeavour societies, belt the globe—and what does all this mean if these be not the movements of the last great battalions of the army of Christ?

3. The nineteenth century has seen the rapid permeation of the world with Christianity, not always indeed of an unmixed type, and yet Christian ideas and ideals are occupying the thoughts of men, and unconsciously shaking, if not shaping, the notions, customs, and characters of people. Japan is not professedly Christian; yet how different was her conduct in the late

war with China as to prisoners, etc., as contrasted with the last war previously waged by the Sunrise Kingdom! The Bible is becoming a universal book, published in every great language of earth, and whether men will or not, they are being moulded by the prevailing ideas and influences about them, and which are due to the Bible.

All this, it is true, is not conversion, but it is a preparation for the Gospel. Superstitions melt away when Christian education reveals their baselessness, and there is imperative need of such earnest evangelism as that an entrance may be secured for truth, through those same open doors through which error takes its departure.

4. There have been marked and peculiar movements in the direction of universal peace. Notwithstanding riots in China, persecutions in Russia, outrages in Armenia, aggressive wars in Madagascar, there is a strong drift toward arbitration as the method of settlement of all international difficulties.

The writer, being in Paris in 1893, was honored by an invitation from the Hon. Mr. Foster to take a seat in the Conference then being held, when the Behring Sea matters were under consideration; and he can never forget the perfect amity and courtesy with which representatives of various nations undertook to discuss and adjust these claims. No such conference would have been possible a century ago. The foremost nations of the world more and more favour a peaceful settlement of all controversies. Were there no barbarous nations like Turkey, and no heathen peoples like China, it may be doubted whether we might not soon see all wars ceasing. The general sentiment of the civilized world is against all needless resort to warlike weapons. The ballot, the press, the human voice,

the sense of brotherhood, are becoming more mighty than bullets and bayonets, swords and cannon, great armies and navies, forts and battleships.

5. There is a longing also for a higher spiritual life. Never were there so many conferences among disciples to promote Bible-study, holy living, scriptural giving, practical unity, and every other of the noblest fruits of transformed character. This fact has struck many observers. When were there such mutual concession and coöperation and so many approaches toward even organic unity among disciples? It may not be practicable to have one church, in name, but we have practically a united church, just so far as there is the growth of due respect for those who differ with us, and a disposition to put minor matters in the position they ought to hold.

Many more encouraging events of the last century are like God's signs and signals in the horizon. Women have come to the front during the last thirty years as never before, organized into mission boards and societies, and their activity is multiplied tenfold over that of a century ago. If the average of gifts is not increased, the number of givers is vastly enlarged. Medical missions, the growth of the last half-century, open the doors now even to hermit nations, and revive the apostolic methods of evangelization. Even the secular press is beginning to discuss missions, and to concede their immense value and success. What more could God do to emphasize our opportunity and responsibility, or to give us assurance that, so fast and so far as we spread the Gospel, He is with us, in His own marvellous way, to crown our work in His name with power?

This is but a swift glance as over a mountain range, where giant peaks rise to great heights. Some of these

grand developments deserve a closer view, that the impression may be deeper of God's providential adaptation of historic events to His eternal plan. If, here and there, a marked movement is chosen for review, it will be only as an example and illustration of many. *Ex uno disce omnes.* The whole period is epochal. In every direction the advance is astounding. The entire century is a Day of God; every hour that strikes on His clock of the ages, marks a great event, a new crisis, and calls attention to God's manifest interposition.

Some such thought as this burned in the heart of Dr. George Croly, when, about the middle of the century, preaching before the Bishop of London, at St. Paul's, he gave to the Reformation that new name—THE THIRD GREAT BIRTH OF TIME. Before his vision this loomed up as an event of such vast moment, that it could fitly be classed only with two others—first, the Natal Day of Creation, and second, the Natal Day of Creation's Lord.

The nineteenth century has had many great birth hours, when, from the womb of Time, giants have been born—events which were destined to turn the course of history. Of this race of giants, some at least must have in these pages a brief notice in the departments where their "labours" have most affected mankind.

Some of these giants belong to the eighteenth century. One great event, which was a progenitor of many others, was William Carey's sermon on Isaiah liv. 2, 3, preached at Nottingham, in 1792, which gave to the mission century that followed its great motto: "Attempt great things for God, expect great things from God"—a double maxim, appealing to heroism in working, and confidence in believing. In this devout

shoemaker God had His elect messenger, to prepare the way before Him, for that new era of world-wide evangelization which soon began its triumphant march. It was a birth hour—God's full time had come for His Church once more to become nursing mother to missions; like Sarah's seed, this was the child of promise, a supernatural seed, yet to multiply and be as countless as the sand on earth's seashore or the stars in heaven's shining floor.

That October day was indeed a birthday; but, like any other, was preceded by a fashioning of events in the secret matrix of God's purpose. Let us not forget that Holy Club at Lincoln College, sixty years before, and that strange quickening of praying souls, forty years before; nor the way in which God moved such men as John Sutcliffe, John Ryland, Andrew Fuller, to move others. Let us not forget how, for twelve years before, Carey himself had been in spiritual travail, getting ready, half unconsciously, for this Day of God. Baptized in 1780, and the next year, with eight others, becoming the nucleus of the little church in Hackleton; then, six years later, ordained by Fuller at Moulton, Carey, from conversion, had studied the world's need, until his heart, grown large and loving, burned with a passion for souls that must have vent in appeal and action.

The London "Spectator," in a paper entitled "*Fin de Siècle*," gave 1830 as the real birth-year of the nineteenth century, because of the events of magnitude that shortly followed. Within that twelve-month the Liverpool and Manchester Railway was opened, and Tennyson, the century's Laureate, put forth his first lyrics. In 1832 came the Reform Bill, in 1833 Gladstone's maiden speech in Parliament, urging the aboli-

tion of slavery,—that speech, with others like it, made at the same time, being like a stone thrown in a lake, starting the ripples which spread in ever-widening circles till they touched the shore. The moral agitation of those days ultimately broke the bonds of Britain's slaves, Russia's serfs, and America's bondmen. In 1838, the "Great Western," the first steamship, crossed the Atlantic, and the first telegraph sent its message—two events that combined to annihilate space and time as barriers to human brotherhood.

This is the verdict of an intelligent student of history, from the point of material and social progress. But, within that same decade of years from 1830 to 1840, many events in the mission field throng before us, which the secular observer perhaps does not note. For example, explorations in the hitherto unknown tracts—John Williams, at Samoa; Moffat, penetrating South African wilds, while his little Mary was unconsciously growing up to be the wife of that great missionary explorer and general of the Dark Continent. Samuel Gobat, beginning operations in Abyssinia; Duff, his revolutionary educational work among Indian Brahmans; David Abeel and Elijah C. Bridgman, in China; H. G. O. Dwight in Malta, and Eli Smith in Beyrut. In 1831, Garrison pealed out his first blast against American slavery, Jonas King followed Paul to Athens, Schauffler sought the Jews at the Golden Horn, and Goodell, the Armenians. In 1832 Duff baptized his first convert. Next year, Melville B. Cox went forth, the pioneer of American Methodists; American Baptists took up Chinese work at the Siamese Venice; American Presbyterians entered India, Persia, Siberia, and the new charter of the East India Company gave to the land of the Hindus religious liberty,

while Wells Williams went to China, and Arms and Coan penetrated Patagonia. In 1834, David Abeel sowed in England the seed of zenana missions; George Müller laid the basis of his scriptural knowledge institution; the American Board entered Siam; Peter Parker, the medical missionary, reached China; Morrison and Carey died; the Gaboon Mission in Africa was started, and the Burmese Bible, completed. In 1835, Perkins and Grant were in Oroomiah, Bradley in Siam, the Congregationalists in Natal, Titus Coan in Hawaii, Cross and Cargill in Fiji, the Tahitians had a vernacular Bible, and Madagascar drove out her missionaries. In 1836, American Baptists began the Lone Star Mission in India, afterwards to shine with such brilliance, and John Thomas, the Welshman, went to Tinnevelli; Assam was entered by the Baptists, and the Leipsic, and North German mission societies were formed, as, the next year, was true of American Presbyterian and Lutheran organizations, and of women in Scotland. That same year the Maori New Testament was completed, a great revival swept over Hawaii, Ranavalona unsheathed her bloody sword in Madagascar, and Victoria was crowned. In 1838, when the great sea was first crossed by a steamship, and slavery was finally abolished in the British Colonies, the Persian Bible was finished, Gossner sent missionaries to Australian natives, and Hunt and Calvert got to the Fiji group. 1839 was the year of Williams's tragic death at Erromanga, but Cyrus Hamlin went to Constantinople, and the Hawaiian islanders rejoiced in a translated Bible. In 1840, Livingstone first trod the Dark Continent, Irish Presbyterians and Welsh Calvinistic Methodists fell into line, God used the opium war to

unlock the Middle Kingdom, and Tinnevelli had another great awakening.

Here is one decade in which we have found seventy-five marked events and could find as many more; and this was in the earlier part of the century, when history was not yet running that rapid race which marked its closing decades. If thus one period of ten years presents such an array of events, what shall be said of the century? and how plain is it that God has been stamping this as His Day.

Missions have had a historic development, and hence certain events are closely related to the progress of the work, or are the turning points of the history.

These may be divided into at least three general classes: First, such as belong to the primary group, as vitally connected with the carrying on of a world-wide campaign; such as the organization of missionary societies and Bible societies, and the occupation of the field.

Second, those which fall into the secondary group, as incidentally promoting missionary operations; such as David Livingstone's explorations in Africa, the emancipation of slaves in Britain and America, and the suppression of the slave trade, or Commodore Perry's overtures to Japan.

Third, events which belong to a tertiary group, effectually enlarging the facilities or removing the hindrances of mission work; as for instance the use of steam in transportation and printing, the erection of courts of arbitration, the increase of acquaintance and intercourse between nations.

Though it is impracticable to do more than mention a few of the leading events of the century, it may serve as a glance at or glimpse into its limitless fields of re-

search, and invite a further survey of the entire plan of God in the whole period. He who numbers the hairs of our heads and takes note of the fall of a sparrow, takes into the vast mechanism of His eternal and universal purpose occurrences which may, to human view, be as insignificant as the mote that floats in the sunbeam. Some events, however, are conspicuous as natal days, and at some of these we shall now reverently look.

CHAPTER V

"THE FULNESS OF TIMES"

As God's fit and full times come, events come into being, as the creatures of His eternal purpose. For example, in 1802 we trace the first steps toward the formation of the great British and Foreign Bible Society, the founding of which marks an epoch in history more important than that of the founding of Rome, twenty-five hundred years before. The full organization of this parent society of Britain, the mother of so great a progeny, was completed March 7, 1804.

A pathetic incident in the pastoral career of Rev. Thomas Charles, of Bala, Wales, is providentially linked with this great stride in Christian history. He found a child walking seven miles and back, every week, to get free access to a Welsh Bible; and the story of "Mary Jones and her Bible" has become as inseparable from that of this society as that of Henry Obookiah from Hawaiian evangelization, or of Joseph Neesima from Japanese missions. Mr. Charles was led to urge the formation of a society in Britain to so multiply cheap Bibles as to make impossible or unnecessary another experience like that of this Welsh lassie.

The London Missionary Society and Religious Tract Society had just begun their career, laying such a broad basis for coöperation between Churchmen and Dis-

senters as to be hailed as the burial of bigotry, and the platform of the new Bible Society was equally catholic. In its first year it expended only a little over six hundred pounds; but, ninety-five years later, nearly four hundred times that amount, the total issues of this society during that time being over one hundred and sixty million copies! Meanwhile auxiliary and branch societies have so rapidly multiplied that, in Britain and her colonies, in different parts of the world, there are between seven thousand and eight thousand.

In 1899, seven hundred and twenty-five colporteurs employed abroad sold over 1,500,000 copies, an increase of more than half a million in ten years, and the total circulation surpassing the record of the previous year by 92,000 copies.* In 1884 the English Penny Testament was issued, and since then, up to March, 1899, 6,848,000 have been published. Thus the English Bible is to-day the largest circulated book in the world.

God has, for every great work, His fulness of time; and, when that arrived, He sent forth His Book, as He had sent forth His Son. There had never been such complete preparation for His Word's career of world-wide conquest as at the dawn of the nineteenth century. The older languages, like the ancient Hebrew, Latin, and Greek were, in a double sense, dead. They were like fossils that perpetuate, but cannot communicate, thought. Meanwhile new vernaculars were coming to light, taking shape like crystals out of a chemical solution, forming alphabets, grammars, lexicons and literatures out of the living but hitherto inorganic

* During the year 1898-9 the issues of the Society amounted to 803,236 Bibles, 1,218,348 Testaments, and 2,457,855 Portions or separate books of the Bible—a total of 4,479,439 copies. This is the largest circulation ever achieved in a single year.

languages of existing peoples. The English tongue, peculiarly ordained and fitted to be the vehicle of Gospel witness to the world, was coming into the ascendency, and the minds of men, long sluggish and torpid, fed on the opiates of monotony and superstition, had begun to awake, and mankind was learning the art of thinking. New facilities for contact and converse were producing mutual acquaintance and confidence. In a word, a combination of events similar to that which made the exact era of the incarnation the only fit and full time for Christ to be born, seemed to lift another signal for the next greatest development of the ages—the giving of the Word of God to the peoples of all lands.

Moreover, the days of manuscript Bibles had been days when copies of God's Word were rare and costly, inaccessible except to certain privileged classes, and illegible to ordinary and uncultivated people, making necessary a human reader and interpreter as in the days of Ezra. The public reading of the Holy Scriptures had been the only practicable way whereby the common people—what we call the masses—could know what they contained. But the public readers and oral interpreters of the early Church had utterly failed to meet the popular need. Scripture reading had degenerated into a mere form, a singsong monotonous cantillation in a dead language, which however fluent and musical, left no impression, awakened no thought, but rather acted as a soporific, rocking men to sleep.

The days of the vernacular Bible and the printed Bible had come, when private possession made possible personal study. Even the poorest might now have and search the Scriptures, finding in them a revelation of God—and a meaning, hitherto impossible. The holy

oracles were to be set free from the bondage of an unmeaning Latin intoning, and every man, woman, and child might, in their own tongue wherein they were born, read the wonderful works of God.

Another birth-hour of the century was 1896,—that of the "Haystack" meeting in Williamstown, Mass.,—in importance and significance so like the parlour meeting in Kettering, fourteen years earlier.

Samuel J. Mills, fired with a missionary spirit, with a few fellow-students, sought a quiet grove near the college for talking and praying. One day a thunder-storm drove them to the shelter of a haystack near by, and there he proposed the sending of the Gospel to dark Asia, on the heathen condition of which he had been musing till the fire burned. "We can do it if we will," he said. "Come, let us make it a subject of prayer under this haystack, while the dark clouds are going, and the clear sky is coming."

Out of the womb of that "Haystack" meeting was born the crude society whose aim was, in the words of its simple constitution, "to effect, in the person of its members, a mission to the heathen." This was the first missionary society founded on the Western Continent, as Carey's was in Britain; the similar compact, afterward formed by Mills and others, who went to Andover with him to study theology, being the covenant of the "Haystack" Society, reaffirmed and renewed; and from that came proposals, which led to the formation of the American Board of Commissioners for Foreign Missions.

About this little company of college students cluster great divine lessons. A praying mother, a boy given to God for missions, while yet unborn; five lads beside a haystack, covenanting for missions and giving

themselves to the work, and two years later writing their formal agreement in cipher, to avoid a needless hail-storm of ridicule! A feeble few, looking at a vast continent, with its myriads, its false faiths deep-rooted, and its ancient customs and fleshly vices still more ineradicable—planning to go and storm an impregnable fortress where the only human prospect was martyrdom—bow together in prayer that God will open the door and lead the way, and vowing to follow! And these lads are in the lower classes in a young college, and the place is so remote that the post reaches there only once a week; and, between them and their chosen field, lie an ocean and a continent, nor have they money nor a name among men. Curiously enough the first meeting of the American Board was composed also of but five, and its first year's income was but one thousand dollars, and it had neither mission station nor mission worker. But, at its jubilee, in 1860, its belt of missions girdled the globe, it had sent out over twelve hundred and fifty labourers, established forty missions, with two hundred and seventy stations and out-stations, and four hundred and fifty native helpers; it had a hundred and fifty churches with fifty-five thousand members, three hundred and sixty-nine seminaries, and schools for ten thousand children, had printed a thousand million pages, in forty languages, and spent over eight million dollars.

Another birth-hour of the century was reached in 1809, when British Christians founded the London Society for Promoting Christianity Among the Jews, and a memorable hour it was.

God's original order, never yet reversed, was "to the Jew first"—"beginning at Jerusalem"; and this order He maintained in the mission work of the century.

In its first year, He led C. F. Frey, himself a Jewish convert, to set in motion what, eight years later, effected this parent organization. At first meant for London Jews, twelve years after, it took in Poland, where the Jews thronged, and yet later, the home land, Palestine. At the century's close this oldest society was in touch with three-fourths of the world field, with special stress on localities where Jews have the least Christian teaching. Of its staff of nearly two hundred missionaries, nearly half are Christian Jews, and its work is so comprehensive that it embraces the evangelistic and pastoral, educational and medical, and besides scatters Bibles, prayer-books, and tracts.

The kindred society, founded in 1842 by another Christian Israelite, Ridley Herschell, has a large work. Many other organizations now participate in Jewish missions, representing Russia, Germany, Scandinavia, France and Switzerland, and America. Great names have been linked with the evangelization of Abraham's seed. Prof. Tholuck was one of the founders of the Berlin Society, as Prof. Delitzsch was of the Evangelical Lutheran, and the translator of the New Testament into Hebrew. Rev. John Wilkinson, David Baron, Joseph Rabinowitz, and others like them, have made tours among Jewish centres; and Salkinson's translation of the New Testament has, in circulation, passed beyond two hundred thousand copies.

God brought another natal day, when, in 1819, medical missions had birth—in the going forth of Dr. John Scudder from the United States to India.

Here, again, a scriptural warrant was the basis. Our Lord bade His first heralds, "preach and heal," and they went carrying this double blessing, cure for bodies and for souls. Those early methods cannot be bet-

tered, and, on this modern revival of this dual ministry, a signal seal of God has been set.

There is a Divine philosophy behind a Divine mandate or method, which, in this case, is not hard to discern. Bodily wants are urgent and clamorous; they will not be hushed up nor put off, and for the time make the sufferer dead to all sense of deeper needs and deaf to the voice of higher appeal. That God has given to medical work a leading part in the missionary campaign is nothing strange.

The body interposes, in a double sense, between the missionary and the soul he seeks to save, like a threshold which must be crossed before even an open door is entered. Many who have no sensibility as to sin and guilt and a lost condition, are keenly alive to bodily pains and penalties. Christ gave heed to bodily needs and ills—fed the hungry, healed the sick, relieved the suffering—all, with an ulterior end, the healing of a sin-sick soul; to give holiness, which is the only wholeness, to the spiritual man.

Physical and spiritual ills and ailments are closely allied. Our Lord hints at this kinship: "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners, to repentance." In heaven "the inhabitants shall not say 'I am sick,'" for sickness and sin are inseparable, and, where no sin is, no sickness can be found. Ambrose calls the eighth chapter of Matthew "scriptura miraculosa." Words, such as never man spake, are followed by works, such as never man did, to indicate and vindicate Christ's claim to speak with such authority. In that one chapter are grouped together leprosy, palsy, fever, and demoniacal possession. To the Jew, diseases were typical: leprosy, the walking parable of

sin, guilt, and judgment; palsy, an object-lesson on the impotence of the sinner—lost power for good, a crippled will, an inert conscience. Fever stood for the heat of inflamed passion and lust, carnal desire and unholy anger; and possession by a demon naturally suggested entire slavery to Satan. Our Lord declared His exercise of healing power to be evidential—a proof of His love, power, and authority in a higher sphere: "That ye may know that the Son of Man hath power on earth to forgive sins." He who could thus cure the body could purge guilt, remove impotence, subdue the rage of sin, restore lost spiritual power, and cast Satan from his seat in the soul!

Medical missions are the last, but not least important and valuable, of the keys by which God unlocks the doors of hermit nations. One of the marks of the curse resting upon heathenism is the pernicious, cruel notion of the nature and treatment of disease. Bodily ailments are held to result from malignant spiritual agencies, witchcraft, etc., and hence the medicine-man, with his absurd methods of detecting the source of the malign influence, and of removing or antidoting it. In Africa, the suspected witch must swallow the poison draught; and, according as it operates as an emetic, or a cathartic, it shows innocence or guilt; and, as the medicine-man knows that these different results depend on the dose, he can dispose of the suspected party as he will. On the Congo a hydraulic press, introduced into the country for manufacturing purposes, was suspected of having supernatural powers, and tested by the casca draught; but, as it had neither stomach nor bowels, neither vomiting nor purging could be secured, and the test was abandoned.

This amuses, but the subject is fraught with painful

interest. The sufferings of the people in the Laos country from native doctors can scarcely be believed. Decoctions the most repulsive, operations the most cruel and torturing, remedies the most unnatural abound, all fitted to increase, if not engender, disease. Had no spiritual results been wrought, yet, as a mere matter of humanity, it would have been worth while to introduce rational and scientific treatment by medicine and surgery, if only to lessen temporal suffering.

Great has been the decrease of physical suffering already; but there have been far greater results. Into a hitherto closed village or community, vaccination, or successful medication and nursing in cases of epidemic diseases like scarlet fever and measles, or an operation for removal of cataract, have opened up a new door of success to a Christian physician or surgeon. Korea's hermit seclusion was broken by Dr. Allen's treatment of the wounds received in the civil war by the nephew of the reigning monarch. The native "surgeons" were trying to staunch the flow of blood by pouring in melted wax. The success of Dr. Allen's course led the emperor to say, "We must have such medicine and surgery," and hence came the Royal Hospital, with Dr. Allen at its head; the Gospel entered, with the medicine of the Occident, within long-closed gates; and healing for the body will yet bring healing for the soul.

The real beginning of medical missions is not easy to trace. Romish missionaries in the sixteenth and seventeenth centuries used medical treatment to aid mission work, using cinchona for fever, and that "roadside sick-making plant"—as the Brazilians call ipecacuanha—as an emetic, diaphoretic, expectorant, and sudorific. But the era of such missions may fairly be dated from Dr. Scudder's beginning of his thirty-six

years' work in India, although it was not till thirty years later that the total number of medical missionaries reached forty.

When Rev. Peter Parker, M.D., was the guest of Dr. Abercrombie in Edinburgh, in 1841, he so interested him in the value of the healing art as an aid to mission work, that he invited friends to meet at his house, and the Edinburgh Missionary Society—so-called two years after—was the result. It has now a brilliant history of sixty years. As early as 1885 there were in active service a hundred and seventy medical missionaries, and the present number is reckoned at about seven hundred and fifty.

In 1834 God's full time had come to call woman forth into a more ample field of activity.

David Abeel, returning from the far East, told British women how the purdah and lattice shut out millions in the Orient from access to men, and that God was calling women to enter an open door into the zenana and harem which no one else could enter. That year was started the first zenana society, and others followed. The movement was delayed in the United States, but, thirty-seven years later, the Woman's Union Missionary Society responded to the call, and, after another thirty years, over sixty such societies were found in these two countries; fifteen hundred English-speaking women had gone to the field, and fifty of them as physicians, and a million and a half of dollars were annually expended. The century closed with a hundred and twenty women's organizations, having a total income of two and a half million dollars. There were twenty-two hundred women at work in fifteen hundred stations, and with some five thousand native helpers.

1844 brought in God's full time for young men to begin to organize for Christ's work.

It is a divine romance. A young clerk of sixteen, in London, with eighty fellow-clerks in the same house, had begun the quiet work of personal hand-to-hand spiritual contact. A prayer-meeting, Bible-class, a band for mutual help—then kindred bands in other mercantile houses, and a conference of their representatives—these steps naturally led to the first Young Men's Christian Association. And now Sir George Williams, who, at sixteen, led the way so unconsciously, sees, at seventy-six, in forty lands, six thousand societies, with a total membership of a half million, about a thousand secretaries, and seven hundred buildings worth twenty-five million dollars.

This unsectarian movement, laying stress only on fundamental gospel truths, has furthered Christian charity and unity, and Bible study; but, most of all, lay activity, breaking over, if not breaking down, false barriers, and making disciples more conscious of the universal priesthood of believers—a vast advance upon the general state of the Church sixty years since. The organization of young women naturally followed, their first Christian association being formed in Normal, Illinois, about 1872. As the new century began, there were about a hundred secretaries, national, state, and city, with as many under-secretaries, and the organizations were rapidly multiplying in America and other lands.

In 1881 the first Young People's Society of Christian Endeavour—the natural offspring of the other two—was started in Portland, Maine. Its growth has been the wonder of the world, and of late years it is taking on a more decidedly missionary character.

About the same time, and on both sides of the sea, God was moving college students to a new missionary crusade. Here again the springs of the stream are hidden like those of Siloa's brook, but, like those, are somewhere hard by the Temple of God; and there is a strange similarity and simultaneousness, in the arousing of students in Britain and in America, which shew God's working. From 1881 to 1886 the developments were marked. At Cambridge and Oxford were movings of the waters, out of which came, in 1885, the "Cambridge Seven" for China, and a new stirring among university men.

The next year—another undesigned coincidence—at that first conference of students at Mt. Hermon, Mass., the "Student Volunteers" organized, a hundred strong; and the annual gatherings since, at Mr. Moody's home, at Northfield, are making "Round Top" another Haystack. Meanwhile young men in all lands are being compacted into a "federation" for mutual edification and aggressive evangelization.

These preparations of God, fast being completed for a combined assault on false systems, indicate another fulness of time as near. He who knows the whole of the field, the foe, and the force available, issues orders in different directions, and hence the combined movement all along the lines. When regiments and divisions move from different points toward a common centre, it is not because they have planned a joint movement among themselves, but because they are controlled by one commander. We recognise the supremacy of a single will; and such, if we mistake not, is the plain sign amid the century's diverse movements.

CHAPTER VI

"THE SIGNS OF THE TIMES"

DURING the nineteenth century great crises arose in the history of the Papacy, which are signs of the times and of God's providence. One of these had a marked effect upon the history of Protestant missions. Just before the middle of the century, a series of events began which continued for twenty-five years and has no parallel in the annals of the world. Many of the nominal adherents of the Romish system, themselves, regarded it as a day of God's judgment upon the sins of the papal Church.

In 1846 began that pontificate of Pius IX. which lasted for thirty-two years, thus exceeding the term of any of his predecessors, and which was one long period of revolution. Within two years after he assumed the tiara, Count Rossi, his minister, was assassinated, and the pope fled to Gaeta, a republic being set up at Rome under Mazzini. In 1850, under protection of Louis Napoleon and his army of occupation, the pope returned to the Vatican, an absolutist of the worst sort, ready for any aggressive measures or arrogant assumptions. He reëstablished the hierarchy in Protestant Britain, dividing it into Roman Catholic dioceses, sanctioning a Romish university in Ireland while denouncing the existing queen's colleges in that country. He then grew bolder, summoning, in 1854, the Vatican

Council which proclaimed the dogma of the "immaculate conception" of the Virgin Mary, thus reënforcing her claim to divine honours and worship by affirming that she was not born in sin, and so had no need of the atonement—"the most violent strain of papal prerogative to be found in the annals of the Papacy." For the first time, and with boundless audacity and arrogance, a pope, on his own responsibility, added an article of faith to reject which was to forfeit salvation; for Pius IX. called his bishops to Rome, not to decree this dogma, but to promulgate it. The implication was that the pope himself was infallible, and his next great step was to decree and declare this also.

The march of events was rapid—the Austrian invasion of 1859, with Louis Napoleon's victories at Magenta and Solferino. Victor Emmanuel came to the front, and Count Cavour; and, in 1861, the Italian Parliament proclaimed Victor Emmanuel King of free and united Italy; and in 1866 he became responsible for the integrity of the pope's dominions, and the French forces withdrew. Again, for a time, the French troops occupied Rome, and under shelter of their presence Pius IX. called another Vatican Council on December 8th, 1869. A thousand ecclesiastics in august procession and gorgeous apparel moved up the nave of St. Peter's, with a disgraceful disregard of order and decorum that would have dishonoured a political caucus; by Jesuitical intrigue and violent measures, on July 18th, 1870, the Roman pontiff was declared possessed of infallibility, and thus the summit of papal arrogance and blasphemy was reached in one who sat in the temple of God shewing himself that he is God. At the time when this result was reached, a thunder-storm was rolling over the Vatican, as though Heaven itself were remonstrating

against the impious assumption of Divine attributes by mortal man. The time had come when God seemed to say, in unmistakable language, as to Belshazzar, "Thou art weighed in the balances and found wanting! God hath numbered thy kingdom and finished it. Thy kingdom is divided and given to others."

That very year 1260 years were complete, reckoning from the death of Phocas; and, within twenty-four hours, the Franco-Prussian War was declared. Louis Napoleon, the pope's protector, withdrew his troops, and those of the King of Italy took possession of Rome, and the pope became prisoner in the Vatican. The longest pontificate of history thus beheld the shattering of the temporal sceptre! Pius IX. had decreed the immaculate conception, exalted papal supremacy, declared himself infallible, and temporal sovereignty indispensable to the support of his spiritual sceptre; yet God chose his own pontificate as the time of the loss of the temporal power. Since then, in France, clericalism has been the declared foe of the nation, and the papal yoke has been broken, as also in Austria, Germany, and Central America. With the assertion of infallibility came the beginning of the end of papal dominion and usurpation.

Papal Rome has taught justification by works, penance, purgatory, masses for the dead, intercession of saints, the worship of the host and of the Virgin Mary, and decreed immaculate conception and papal infallibility. With the last two daring assumptions, God's forbearance ceased and swift judgment descended. Well may men stand in awe at such signal catastrophes in history!

These events suddenly opened new doors to papal lands. Before 1870, one could not carry a Bible into

Rome, unchallenged, nor hold there a prayer-meeting or gospel service. Thirty years later there were thirty Protestant chapels within sight of St. Peter's dome. In France, just three centuries after the massacre of the Huguenots, R. W. McAll, unhindered, was preaching the Gospel and dotting the country with his salles; and, in the land of Torquemada, Ximines and the Inquisition, where thirty thousand had been burned to death and ten times as many had suffered pains and penalties, Bible carts were on the streets of Madrid, and missionaries, not of the crucifix but the cross, were preaching to the people.

The year 1872 was that of the Japanese Embassy to the United States, made up of the highest imperial officers.

This event hinged largely upon one man, Dr. Verbeck, whom Dr. Griffis calls "the greatest under God of the makers of the new Christian nation." When he landed, Western ideas were already inoculating the Japanese, but assassination and inquisition, with priestcraft and statecraft, still raised high barriers against "the Christian's God." Verbeck began modestly and quietly to study the Sunrise Kingdom and to teach its young men. Being providentially permitted to come into close contact with those who were to be the moulders of the empire, he acquired more and more influence and rose higher and higher in position, drawing them to himself. When the exodus to America began, many of them would have been financially stranded but for Dr. Verbeck's influence; and it was his wise tact and counsel that, in 1872, secured the Imperial Embassy, all of the main features of which he planned, even to its personnel, eight or nine of its members being his former

pupils. It was when this Embassy telegraphed home to the government their impressions of the Western world that the edict boards disappeared as by magic, and one can scarcely now be found as a curiosity. Their removal was an open door to 40,000,000 people.

It was a new sign of the times when, in 1875, the first Keswick meeting was held in England. Any movement, deep-reaching as to sanctity, must prove far-reaching as to service.

It is important that the true character of this movement be understood, because God has given it a high place among the spiritual forces by which He is separating a peculiar people unto a life both of holiness and of usefulness.

Keswick is no school of perfectionism, but, while absolute sinlessness is never claimed, continuance in known sin is held to be both needless and contrary to the provisions of grace and the teachings of Scripture. Repentance implies renunciation of sin; faith, both a new surrender to Christ as Master and Lord, and a new appropriation of God's power in victory over evil, making no provision for the flesh to fulfil its lusts, but counting God's commandments, enablements.

One of Canon Harford-Battersby's initial utterances is still accepted as a standard expression of the truth: "We must have a clear view of the possibilities of Christian attainment, and, secondly, we must form the distinct and deliberate purpose that this life shall, by God's grace, be ours." * Dr. Moule, of Cambridge, finely says: "The Christian character is not a sinning character. The Christian disciple is, however, a sinning

* Canon Battersby and the Keswick convention, p. 165.

man. When a Christian sins, therefore, he acts out of character as a Christian."

A twofold preparation, of understanding and will, is held to be needful for spiritual progress: First, clearly to see that a life in Christ is possible and how far it is possible, and then boldly to step from the lower into the higher plane, where we may walk worthy of our high vocation. While the natural man does not receive, and the carnal mind will not obey, the things of God, supernatural power is ready to enlighten, and a spiritual mind available to guide. To abide in Christ and to be filled with the Spirit must be possible, because enjoined. The secret of blessing is not in wrestling, but in resting; even prayer cannot take the place of claiming and taking what has only to be appropriated to be ours. "That Thou givest them, they gather."

Faith and obedience take their stand on the side of God; unbelief and disobedience, practically, on the side of Satan. There is an attitude of soul where we touch the hem of His garment from whom all virtue goes forth; he who is crucified with Christ has Christ revealed within, and the life he lives is by faith. Christ is the sphere of the believer's salvation and preservation, and the believer is the sphere of Christ's manifestation, so that he may say, with Paul, Christ liveth in me.

The keynote of the first Keswick convention is still to be heard: "My soul, wait thou only upon God, for my expectation is from Him." To cease from self-effort, and look to Him even for the gracious ability to make a full surrender, was the marked experience of that first meeting in 1875, and in every subsequent gathering believers are reminded that the end of self is the beginning of God.

Scripture teaching is an ellipse, whose two foci are the cross and the sepulchre—the blood that atones for sin, and the power that makes possible a new life. The believer is to say, not only, "Christ died for me," but "I am risen with Him." At the cross he learns that his sin is expiated and forgiven; at the sepulchre, that sin's dominion is broken and the way prepared for walking in newness of life. Then, added to all the rest, special emphasis is placed upon the Holy Spirit's enduement as the indispensable condition of all power in service.

The bearing of such truth upon missions is obvious. For a quarter of a century men have, from such teaching, gone back to their pulpits to preach with new power. He who knows by experience what God has done for and in himself has a new boldness in testimony. Cold doctrinal essays are thus displaced by glowing appeals, empty seats are filled, and hungry souls are filled, too. When the pool is divinely stirred, the porches will be thronged. Not only preachers but believers generally have found blessing in transformed lives and renewed tempers. Keswick teaching has proved a tree whose seed is in itself after its kind, and similar gatherings are held in many other places, for the sake of those who cannot come to the main assemblies; and so the blessing is wide-spread, reaching even to far-off mission fields. New life and power have been infused into missionary service, notably in Uganda, where a mighty revival, already of ten years' duration, was kindled by reading the reports of the meetings in the "Life of Faith." But, more than this, there has been a direct result on missions, in the sending forth of missionaries, already numbering fourteen or fifteen. Missioners also have gone forth singly, like Mr. Inwood, Mr. Meyer, and others; or in bands,

like the party led by Mr. Grubb in 1889 on a tour of mission stations. But, wherever Keswick is known, there are recognised its catholic spirit of unity and charity, its evangelical teaching and experimental practice, its avoidance of fanaticism and its missionary zeal; and this movement is as yet only in its beginnings.

Four conferences on missions, more or less "ecumenical," marked the latter half of the century: that of Liverpool in 1860, Mildmay in 1878, Exeter Hall in 1888, and New York in 1900. Earlier than any of these, great meetings of a similar sort began to be held in mission fields, such as that in India in 1854, in connection with the visit of Dr. Rufus Anderson, Secretary of the A. B. C. F. M., and Dr. A. C. Thompson, of its prudential committee, as a deputation to confer with the missionaries of the Board as to India and Turkey. The discussions of this conference are embodied in a report of six hundred pages, full of useful information and suggestion. About the same time Secretary Underhill, of the English Baptists, went to India on a like errand, and in this case also a volume of valuable matter was the outcome.

Earlier still, in 1853, the American Baptists sent Rev. Solomon Peck, D.D., and Rev. J. N. Granger to Burmah to consult with the missionaries, and a report of over a hundred pages was issued; and Dr. Mullens has stated that from these beginnings the conception of a more general and representative conference of all societies naturally sprung. In 1855, in the Bengal conference at Calcutta, some fifty missionaries of various societies met for four days, and a second and similar conference followed in Benares in 1857, for the Northwest provinces, with thirty representatives of seven or-

ganizations; and a third, of South India workers, in the Nilgiri Hills, where about as many met for a fortnight. Other conferences there were, at Lahore in 1862–3, and Allahabad, ten years after, the latter attended by one hundred and thirty-six missionaries representing a score of societies.

Conferences followed in China: at Shanghai in 1877, for fourteen days, one, about as large as that at Allahabad, Dr. Legge, Dr. A. P. Happer, Dr. W. A. P. Martin, and J. G. Kerr, M.D., contributing most helpful papers, with results far-reaching and permanent. The Shanghai conference, of thirteen years later, had four hundred representatives from forty societies, and from almost every province in China. It was a meeting of veterans. Fourteen members had been in service more than thirty years, and the senior members together represented a combined period of work, of five centuries. Seventy papers were presented, and among other grand results was the agreement on a new union version of the Scriptures in three styles: high classical, easy classical, and mandarin—to supersede all previous translations. Committees were appointed to provide for other vernacular renderings, and editions for the blind and for deaf mutes; and for vernacular translations the use of the Roman characters was recommended. These were the crowning achievements of one of the most epochal conferences of the century in mission lands; these may stand as examples of great gatherings held at various places in the great world field from Norway to Japan.

The conferences in Christian lands deserve special mention, and in a sense the way was paved for them all in the union missionary gathering of 1854, incidental to Dr. Duff's visit to the United States, when eleven mis-

sionaries, with eighteen officers of mission boards, and a vast audience of friends and promoters of missions, met in New York City to welcome the seraphic orator from India.

But the Liverpool meetings, six years later, brought together a membership of about one hundred and thirty, and the papers read are gathered into a large octavo volume, of great value. The Mildmay conference of 1878 went much beyond that of Liverpool. At Liverpool twenty-five British societies sent representatives, and there were two missionaries from America; in Mildmay thirty-seven societies were represented, six being American and five Continental. Where such counsellors met as Dr. Mullens and Dr. A. C. Thompson, Dr. N. G. Clark and Dr. Murray Mitchell, Dr. Legge and Dr. H. H. Jessup, Secretary Underhill and Hudson Taylor, Rev. William Fleming Stevenson, Dr. Stewart of Lovedale, Dr. Lowe of Edinburgh, and Sir T. Fowell Buxton, as well as forty others, it was no ordinary gathering, and may well have a record among the century's great events.

The conference in Exeter Hall, June 9–19, 1888, was hitherto without a peer in interest and importance. It was more nearly ecumenical. Fifteen hundred delegates represented one hundred and forty societies, fifty-eight of which were societies of the United States, and ten of Canada, and eighteen, Continental. There were four hundred and twenty-nine women's names on the roll, not one being enrolled in 1860, and but two in 1878. It was the privilege of a lifetime to have seen in one assembly, and on one platform, such illustrious missionaries and advocates of missions.

There was the venerable Bishop Crowther, a native of Africa and the veteran hero of the Dark Continent;

Bishop Suter of Nelson, New Zealand; Bickersteith, Bishop of Exeter; Sir Thos. Fowell Buxton, noble son of a noble father and grandfather; R. Wardlaw Thompson, Secretary of the London Missionary Society; Secretaries Wigram and Eugene Stock of the Church Missionary Society; Dr. Murray Mitchell and Dr. George Smith, and David Brown, the Commentator; the Earl of Aberdeen, Earl Kinnaird, Lord Radstock and Lord Northbrook; Sir Rivers Thompson, Sir J. H. Kennaway, President of the Church Missionary Society; Sir Robert Phayre, Sir Monier Williams, Sir Robt. N. Fowler, Rev. H. Webb-Peploe, Rev. James Johnston, Secretary of Conference; Rev. John Stoughton, D.D., Rev. J. Hudson Taylor, Rev. J. Oswald Dykes, Rev. W. Stevenson, Canon Fleming and Prebendary Edmonds; Hugh Matheson and James E. Mathieson, H. Grattan Guinness, Robert Paton, Robert N. Cust; Prof. Lindsay and Prof. Drummond.

There was also a noble American delegation: Dr. George Post of Beirut, Dr. Judson Smith of the A. B. C. F. M., Bishop A. W. Wilson of the M. E. Church, South, Dr. F. F. Ellinwood of the Presbyterian Board, Dr. Murdock of the Baptist Missionary Union, Principal McVickar, Dr. A. J. Gordon, Dr. Josiah Strong, Dr. F. A. Noble of Chicago, Dr. Parsons of Toronto, Dr. W. J. R. Taylor of Newark, Rev. F. F. Emerson of Newport, Dr. E. W. Gilman of the American Bible Society, Dr. Wm. M. Taylor, Dr. A. C. Thompson.

From the opening reception to the close of the all-day prayer-meeting which fitly ended the conference, the interest was sustained, with no interruption of fraternal sympathy and charity, no harsh or unbecoming word or unwise utterance; there was no weak or unworthy paper read, no waste of time, no lack of prayer,

no weariness of spirit. The note was one of triumph all along the battle lines. From Africa and Asia and the Isles of the Sea came but one inspiring report of hopeful signs and seasons of refreshing. The lasting effect has been more conformity to the true principles of missionary comity, more information on missions, more coöperation and fellowship between denominations, more aggressive work in evangelization, more widely disseminated intelligence and interest, and more prayer and consecrated giving. The report of the proceedings filled two large octavos, together embracing over eleven hundred pages.

During the first five days of 1896, in Liverpool, there was held a conference of the Student Volunteer Missionary Union which was, in some respects, unique, surpassing any other ever held. It was wholly composed of, and conducted by, young people. The executive board of the Student Volunteer Missionary Union took it in hand, and the chairman, throughout, was a modest Scotchman, Donald Fraser, now a missionary on Lake Nyassa, who, in 1891, had been called from agnosticism to faith and to the field of missions, at the Keswick convention. For the first time, perhaps, a great conference was held in Britain without any dignitary of church or state in the chair, even for a session. But all felt that the real presiding officer was the Spirit of God. There was singular promptness and business-like conduct; not an address seemed to be out of place or out of season; a number of the speakers were young men, and there was a total of 715 students present, of whom 131 were women; 77 were from foreign lands and 216 were under pledge to the mission field. The hall, holding 2,000, was crowded from first

to last, and to a greater extent than in any one series of meetings ever attended by the writer, the keynote was prayer, and the answers from God were obvious. At that meeting, the British Union took as their watchword, as the Americans had done already, "The evangelization of the world in this generation"—evangelization, not conversion, because, for the former, the Church is responsible, never for the latter. The duty is to undertake to reach every living soul with the Gospel; and, as Mr. Sherwood Eddy phrased it, the six hundred at Balaclava did not charge upon a probability but upon a command.

The report of the conference is entitled "Make Jesus King," and it was a cablegram from Japanese Christian students in 1889, to their American brethren, that supplied the three words that give a name to the volume.

The great ecumenical conference on foreign missions in New York City, in 1900, was one of the greatest assemblies of history.

The audiences reached an aggregate of about 170,000, and the visitors at the exhibit over 50,000. The total number of meetings was seventy-five, besides those outside the conference proper, also addressed by delegates.

If the constituency of any gathering gives it character, this conference was great, first of all, by reason of the six hundred missionaries, present from all parts of the world field, and the fifty countries represented. It was a most impressive sight—that of the veterans from far-off lands—reminding one of the first ecumenical council, 'the great and holy synod," at Nice, nearly sixteeen centuries before, the older and major part of whose members had passed through the last and worst

of the persecutions, and were like a remnant from some fearful fight or siege, whose ranks had been decimated, and whose bodies, mutilated, by the hardships of the campaign and the cruelties of their foes, bearing the scars of suffering under torture as well as of wounds in battle. Seldom have a score of men and women been in one gathering whose contribution to the work of missions has been such a length of life and such a depth of love. There was John C. Hepburn, M.D., who, sixty years ago, went as a medical missionary to India; and afterward, in Japan, after fifteen years of medical work, entered the educational field and gave the Sunrise Kingdom a grammar, a lexicon, and a vernacular Bible. There was Cyrus Hamlin, the old hero of Turkey; Dr. J. G. Paton, the white-haired "St. John" of the New Hebrides. There were three missionary bishops—Ridley, of Caledonia, B. C.; Penick, of Cape Palmas, South Africa, and Thoburn, of India and Malaysia. There were the two Chamberlains—Jacob, of India, and George W., of Brazil. There were William Ashmore and D. Z. Sheffield and J. Hudson Taylor, of China; Joseph King, of Australia; Robert Laws, of Livingstonia; William E. Cousins, of Madagascar; George Washburn, of Robert College; and such women as Isabella Thoburn, Mrs. Armstrong, Mrs. Howard Taylor, Dr. Mary P. Eddy, and Corinna Shattuck.

A feeble few a century before kindled the fires of missionary zeal on the altars of an apathetic and antagonistic Church! Here were a hundred and fifteen mission boards and societies, represented by fifteen hundred delegates, besides missionaries, and for ten days vast throngs in the places of assembly.

The conference was memorable for the many distinguished laymen, who were friends, supporters, and

advocates of missions. The honorary chairman, Benjamin Harrison, an ex-President of the United States, sounded bugle-blasts for missions; and among the speakers were the President of the Republic and the Governor of the State. Merchant princes, men of affairs, were there, such as Morris K. Jesup, William E. Dodge, William T. Harris, Samuel B. Capen, James B. Angell, Dr. Henry Foster, John Wanamaker, Eugene Stock, Duncan McLaren. The kings of the mercantile, educational, and professional world gave open sanction and aid to missions as an enterprise and an investment. Ex-President Harrison, at the reception given to Lilivati Singh, of India, said that, had he been rich enough to have given a million dollars to missions and got no returns beyond that one educated native woman, he would have reckoned it a good investment! The great commercial metropolis halted in its march of greed to ask the meaning of this convention, and in the great mercantile houses in the city it was a theme of interested conversation.

The subjects discussed were universal in scope and ecumenical in interest. The programme cost months of prayerful preparation. The whole bearing of missions, the conditions of success in evangelistic, educational, medical, and literary work on the field, and of intelligent, prayerful, benevolent coöperation at home, with all the mutual relation and interaction of these apposite forms of activity, found a place; and the wide dissemination of two large volumes of the reports, furnished at a nominal price, has made a vast host of readers virtually delegates.

Very notable was the prominence of women from all lands, admitted to an undisputed equality of privilege; and the manner in which they bore themselves more

than justified the prominence accorded them. Their papers and addresses ranked with the best, at least three of which—one by a native of India—it would have been hard to surpass.

Notable also were the presence and prominence of younger disciples, shewing that the church army knows little distinction of age, as well as of sex. Fifty years ago no one would have thought of putting on such a platform, and even into the chair, such young men as Messrs. Speer, Mott, Duncan, and Guinness, or asking addresses from such young women as Miss Price, Miss Shattuck, and Miss Singh. Yet their utterances were equally wise, spiritual, mature, and helpful.

Throughout these ten days uninterrupted harmony prevailed, representatives of all branches of Christ's Church dwelling together in unity, no discordant note or bitter controversial word being heard. Charity and catholicity rose above preferences, and even prejudices, from first to last. Truth was, however, felt to be entitled to a hearing, and all seemed intent on discovering the mind of the Master, and getting at the best working basis for missions; and methods were subjected to a heavy fire of criticism, even though sheltered behind the sanction of custom.

The whole machinery of the conference was complete and worked without friction. Nothing seemed to have been forgotten. A costly map of the world, fifty feet by twenty-five, filled the rear space of the stage, and was an inspiration.

The conference left prejudice against missions to find root only where ignorance grows, and ignorance must be wilful, for the days of darkness are past. The work of missions has conquered not only a peace but a praise; it has won the confidence and coöperation of intelligent

and genuine disciples. Not only is the whole Church enlisted, but its whole membership feels the claim as never before. Instead of apologies being made for missions, those who take no part in them were driven to the wall to find an excuse, for in such an atmosphere antagonism and apathy were stifled. Dr. Greer referred to the common pretext that "we have heathen enough at home," adding that this is proven true by the fact that the excuse is itself a heathen one! Charity, like a circle, begins anywhere and ends nowhere. There was no room for a question as to either the authority or efficacy of missions, and no pastor was allowed to be well trained or equipped for work who has not the missionary spirit, and is not able to lead his people, instructing them in the needs of the world and inspiring them with zeal for its evangelization.

PART THIRD

"THE WORD OF THE LORD"

CHAPTER VII

"THE TRUE SAYINGS OF GOD"

THE century, seen as a cycle of God, disposes us to trace His hand in shaping and ordering all its events, and prepares to expect that, in the work of missions, He will give a large place to His own Word.

Words are, among men, the main dependence for all communication and communion; hence language, being the vehicle of expression, is also the means of progression. Wordsworth called language the "incarnation of thought"; and thought is the index and sign of man's dignity and energy. The tongue, and the pen—which is but a metallic tongue—are the two great instruments of civilization, and its keenest weapons for warfare against all that hinders mental and moral growth and advance. Brain, not brawn, makes man more than the brute, and the civilized and enlightened man better than the savage; or, as Hobbes puts it, man differs from the beast, "*rationale et orationale*"—by the faculties of logical reasoning and of articulate speech.

God's Word is the expression of His mind—what otherwise would be forever locked up in the secret chambers of the Unknown, emerging into the realm of the Known. By His Word He communicates His thought, desire, purpose, will. Hence He had "magnified His Word above all His name"—above all other

exhibitions or manifestations of Himself—until revealed in His incarnate Son, the living "Word of God."

The Word, "given by inspiration of God," is likened to "silver, tried in a furnace of earth, purified seven times." * The thought seems to be that this heavenly message, put to a sevenfold or complete test in the furnace of human experience, shews no dross or alloy of imperfection, or of inadaptation to its divine mission; but, out of every new trial, has come with new proofs of its perfect fitness for every end of God and need of man.

It is not hard to trace this sevenfold triumph.

For instance, the Word of God has proved its supremacy over all other books, as the Book of God; as literature, leaving all other writings immeasurably far behind and below it, even the enemies of its plenary inspiration being judges.

Again, it gives us the highest philosophy of history, with its great epochs—the creation, fall, elect nation, incarnate Son, descending Spirit, outgathered church, second advent, universal kingdom and new creation.

Yet again, it teaches a perfect system of morals. Its ethical code is faultless, laying the basis for a perfect character, and, in a perfect character, the only foundation for a perfect conduct and a perfect condition.

Consequently it stands another test, in answering man's need of thorough reformation. Resolve has been tried, but in the crisis of temptation bursts like Sampson's bonds. Environment could not save the first man from sin, and how can it subdue sin in any of his children? Culture has been tested, but it only changes the form or field of sin from the lower and grosser to the higher, more refined and subtle. Noth-

* Psalm xii. 6.

ing but the Word of God has ever made man a new creature with a new nature.

The Bible is also unique in its plan of salvation. Other systems hold out no hope better than the nirvana of extinction, or at best the loss of personal being. Here only is God seen to be seeking lost man instead of leaving man to seek a lost God; and, as Sir Monier Williams and Prof. Max Müller have pointed out, only in the Word of God do we find those three new concepts: A sinless man, made sin for sinners; a dead man, made life for the dead, and an obedient man made righteousness for the unrighteous—salvation by faith, not works.

In the Word of God alone do we find a true revelation of God. Other unveilings are partial; as in nature, of His knowledge, power, and wisdom; as in human nature and history, of His justice, righteousness, and sovereignty. In His Word, all these are fully revealed, but, beside, His holiness and truth, goodness and love, and most of all, His grace.

There is yet one more test, the furnace fires, sevenfold hot, of antagonism. It has met intellectual foes and put them to rout; moral opposition, in the hate of the heart toward holiness, and turned hate to love; social revolt, backed even by thrones, governments using every weapon to destroy it. Yet "the Word of God liveth and abideth forever." It is the one undying book, defying time and death. It is still God's great Eddystone "to give light and so save life," rising on the Rock of Ages, while the waves beat themselves into foam on its base, and birds of the night dash themselves against its lantern only to die. Meanwhile even the darkness that would quench its light is pervaded by it.

This preservation of God's Book, in its integrity, is the standing miracle of the centuries. Other books have perished,—books which mankind had every selfish motive for not allowing to die. Yet this Book has survived—the one book which has drawn to itself the bitterest hatred of the carnal heart, and which mankind have had every natural motive to hate and to destroy. It has defied the torch, the fires lit to quench it only burning its truths deeper into the memory of men. Imprisoned in Bedford gaol, it inspired the next greatest book ever written. Hid in the holes of the earth and the trunks of trees in Madagascar, it not only survived a quarter century of Neronian persecution, but kept a martyr church alive and growing. It has so embedded itself in the minds and memories of men that it cannot be torn out without destruction of their very being, and so written its messages upon their hearts that no flame can reach it on those imperishable tablets.

Never has God's Word been tested and proven as during this missionary century. All these tests have been applied, only with unusual severity. This has been the century both of destructive criticism and of constructive evangelism, every weapon being turned against the Word of God which could expose its defects or destroy its power, and every work being attempted with it that could test its divine claim and prove its divine energy. Yet in this opening year of the twentieth century, there are in the world more Bibles, Bible readers and Bible lovers than ever, and God's Book is still going on, conquering and to conquer. This is all so, because God is behind it and in it. Never was there so great a circulation of the Scriptures, even in Germany—the hot-bed of anti-Christian and destructive criticism—as since 1890.

Edison, the inventor, being asked whether the end of electrical invention is nearly reached, answered: "There is no end to anything. Man is so finite that it is impossible for him to learn one-millionth part of what is to be known. Only the ignorant can say that we are near the limit in invention. There is none."

This might have been said of the Word of God. It suggests the infinite, in breadths and lengths, depths and heights, that pass knowledge. Studied for twenty centuries, no one knows it. It is a book of Knowledge, in which even the Future is unveiled; a book of Truth, "the true sayings of God," with every mark both of verity and veracity; a book of Wisdom, where God appears as man's counsellor on every matter needing His guidance; it is a book where Unity appears in Diversity —with over sixty separate parts, by more than forty distinct writers, and covering forty centuries, yet one united testimony. It is a book of Power, as well as of knowledge, having an uplifting and transforming energy of its own. It is the one Living Book, beside which all literature is dead. Flying machines fail to compete with flying animals, because what are "attributes" in the bird are "substitutes" in the machine. At the point where man's wings begin, the vital motive power of his body ends; but in the bird the vitality permeates the flying mechanism also. And so the Bible is pervaded by the life and breath of the Almighty, and is a living book.

The history of missions has especially revealed the true character of the Word of God by putting it to more numerous, more searching, and more decisive practical tests; and the Bible courts such trial of its claims.

The deeper study, necessary to translate it into many

tongues and to adapt or apply it to the many wants of many peoples, has brought out its hidden beauties and qualities. New and mysterious marks of God's Word have been found upon it, under this more minute microscopic scrutiny. For example, certain structural laws have, by this closer study, been more clearly disclosed, such as the following:

The Law of First Mention. Generally, if not always, the first time that a person, place, number, name, or subject is mentioned, fixes its relation to all that follows; as when, in Genesis xv. 6, the words "believed," "counted," and "righteousness" first appear, the relation between what they represent is settled, never to be changed.

Second. The Law of Progressive Teaching. If, from the first to the last mention, the intermediate teaching on any subject be traced, there will commonly be found a steady advance in teaching, with little or no repetition, but a constant onward movement toward completion; as, when we compare the first reference to the slain lamb, in Genesis iv., with the last, the Lamb in the midst of the Throne, in Revelation xxii., and trace the intermediate stages of teaching, in Exodus xii., Leviticus xvi., Isaiah liii., etc., a constant progress of doctrine appears.

Third. The Law of Full Treatment. Scattered hints are found, here and there, on all great themes; but usually in some one, and generally only one, place, a complete exhaustive exhibition; as of the Law of God in Psalm cxix., vicarious atonement in Isaiah liii., the beauty of love in I. Corinthians xiii., and of the resurrection of the dead in chapter xv.; of the God-man in Hebrews i. ii., and the power of the tongue in James iii.

Fourth. The Law of Divine Reserve. The Word of

God is not more a marvel for what it contains than for what it does not contain. Form both excludes and includes, and the Divine Author shews Himself at the point to which He advances and at the point where He stops. Where silence is better than speech, silence is unbroken. To such questions as, "Are there few that be saved?" or "What shall this man do?" there is no answer; we are not told when, in life, moral responsibility begins, or just when the end of the age is coming, or just how inspired men were used to write the Book, or exactly what is the intermediate state between death and resurrection. Hidden among the secrets of God lie many matters so that silence may both check curiosity and exercise faith.

Fifth. The Law of Individual Counsel. Every reader may come to the oracles of God and get a response for his own immediate want. God's "testimonies" become "men of counsel" (Ps. cxix. 24, margin) in every emergency, the lamp to our feet, the light for our path, the universal pharmacy with a remedy for every disease. Believers find in every crisis, like Dr. Clough and his wife, in the remarkable crisis of the Telugu mission, the exact guidance for the hour.*

Sixth. The Law of Self-disclosure. The "Law of Liberty" is God's magic mirror. Each man who looks, and continues looking into it, learns what manner of man he is, by self-reflection and self-revelation (James i. 23–25). The Hindus saw themselves so described, in Rom. i. 17, that they charged the missionaries with having written a description of Hindu society as they found it, and having palmed off their own writing as Holy Scripture. In no other book may every man thus find his inmost self portrayed.

* Comp. David Downes' "History of Telugu Mission," p. 82.

Seventh. The Law of Structural Unity. The pyramidal type of form underlies the Word of God—the combination of four (in the square of the base lines) with three (the triangle of the sides), and thus suggesting three of the other sacred numbers, seven, ten, and twelve. Every stone in a pyramid must correspond to the peculiar angles of the corner-stone, and therefore has its own place in the structure which no other can fill; and the cap-stone is itself a little pyramid, the culmination and crown of the whole.

A peculiar prominence has been given to the Word of God, as His foremost missionary.

The man is sometimes in bonds, "but the Word of God is not bound"; the restrictions and restraints which limit and fetter men do not touch the Book. The lapse of time and the stretch of space do not affect it. It knows no death, disease, or decay; utters no unwise word, takes no wrong step, forms no indiscreet alliances, and lowers itself by no political entanglements or worldly compromises. This missionary is never weak or weary, needs no rest, and is unaffected by climate, diet, or local surroundings. Ever the same in the fulness of its vitality and efficiency, it accommodates itself to every new environment, equally adapted to all varieties of human temperament. A stranger alike to external hardship or internal disquiet, this messenger of God never halts in obedience, hesitates in aim, or stumbles in action. It speaks as powerfully to the ignorant as to the intelligent, the poor as the rich, the low-born as the high-born; is not intimidated by threats, dismayed by persecution, or destroyed by violence. It is alike unmoved by the sceptic's scoffs, the worldling's indifference, and the bigot's intolerance. Like its Di-

vine Author, it laughs in derision at those who, with their little watering-pot, would put out the stars in its firmament.

It claims to have in it, as His Living Book, God's vital power, and to be life-imparting, so that men are born from above through it as God's seed. (Acts vii. 38, Heb. iv. 12, 1 Pet. i. 23.)

These claims the history of missions puts to the test, and proves God's Book to be His chosen channel whereby His Spirit pours life into human souls. Hence, even where living men have not yet borne their witness, His Word has often won its own unique triumphs.

Proofs of this will recur to all familiar with the annals of missions. Dr. Griffis records the story of Wakasa Nokami, the daimio, who found, floating in Nagasaki harbour, a little book, strange both in its characters and contents. Curiosity prompted cautious inquiry, until he learned that it was in a Western language and treated of a Universal Creator and a certain Jesus, who taught of Him and of a new religion. Hearing of a Chinese translation, he sent to China for a copy, and began for himself to study the New Testament, praying for light and for some man to guide him, and keeping up a sort of Bible-class meanwhile. It was twelve years after Wakasa found that strange book before he met the living human teacher, and his first words to Dr. Verbeck were:

"I am very happy that, in God's providence, I am at last permitted this privilege. I cannot tell you my feelings, when, for the first time I read the account of the character and work of Jesus Christ. I had never seen or heard or imagined any such person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of His nature and life." *

* Griffis' "Verbeck of Japan," p. 126.

Further conversation shewed him to be already a believer, familiar with the Book, quoting it with ease and point; and at his own request he was baptized—the first-fruits of Japan unto Christ, and a special trophy of the written Word.

The Japanese founder of the Doshisha had a curiously coincident history. Neesima got hold, first of all, of a brief summary of Bible teaching in Chinese, which he read by night, afraid to do so by day, lest "the savage law might cross (crucify) his whole family." The first sentence of this short summary of creation and redemption was the opening verse of Genesis; and, as Neesima read, "In the beginning God created the heavens and the earth," light flashed into his dark soul, and these were his thoughts:

"Who made me? My parents? No, my God. God made my parents and let them make me. Who made my table? A carpenter? No, my God. God let trees grow upon the earth; although a carpenter made up this table, it indeed came from trees; then I must be thankful to God, I must believe Him, and I must be upright against Him."

Here is a man whom the first sentence of God's Book arrests and converts. He at once saw God's claim to his love and loyalty, and began to yield, and to pray: "Oh, if you have eyes look upon me; if you have ears listen for me." And, from this beginning, he learned to pray, and live to God. He was another trophy of the Word of God.*

Thus one of the century's most useful workers for God owed his new birth to this seed of God. He went to America, got a training there and went back to Japan to train young men for God. If one verse could

* "Jos. Hardy Neesima," by Davis, pp. 20, 21.

be so efficient and fruitful in conversion, what of the whole? Every verse shines with the light of God, and some of them—yes, even single words—must be connected in God's eyes with the salvation of men.

By the Book alone wonders of transformation have been wrought, as in the history of the Pitcairn Islanders. Ten years before the eighteenth century closed, the mutineers of the "Bounty" landed there. When the nineteenth century dawned, John Adams alone survived of the original mutineers, though a few Tahitians were left and one Englishman. Adams had a Bible and prayer-book, rescued from the wreck. Because he had no other books he read these—and that magic mirror of God shewed him his sins and crimes and led him, without human help, to the cross. And then he became a teacher of that island community, until that marvellous transformation took place that ever since has been one of the miracles of missions.*

Henry M. Stanley has told a remarkable story of "a missionary Bible."

"Janet Livingstone, the sister of David Livingstone, made me a present of a richly bound Bible. Not liking to risk it on the voyage round the Victoria Nyanza, I asked Frank Pocock, my companion, to lend me his somewhat torn and stained copy; and I sailed on my way to Uganda, little thinking what a revolution in Central Africa that book would make. We stayed in Uganda some time, and one day during a morning levee, the subject of religion was broached, and I happened to strike an emotional chord in the king's heart by making a casual reference to angels. King and chiefs were moved as one man to hear more about angels. My verbal descriptions of them were not

* "New Acts of the Apostles," pp. 250, 251.

sufficient. 'But,' said I, 'I have a book with me which will tell you far better, not only what angels are, but what God and His blessed Son are like, to whom the angels are but ministering servants.'

"'Fetch it,' they eagerly cried. 'Fetch it now; we will wait.' The book was brought, opened, and I read the tenth chapter of Ezekiel, and the seventh chapter of the Revelation from the ninth verse to the end; and, as I read the eleventh and twelfth verses, you could have heard a pin drop, and, when they heard the concluding verses, 'They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat,' I had a presentiment that Uganda would eventually be won for Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words, nor the startling effect they had on him and on his chiefs. As I was turning away from his country, his messenger came, and cried: 'The book! Mtesa wants the book!' It was given to him. To-day the Christians number many thousands in Uganda. They have proved their faith at the stake, under the knobstick, and under torture, till death."

CHAPTER VIII

"EVERY MAN IN HIS OWN LANGUAGE"

The Bible further proves its celestial origin by its preadaptation to its mission and by having a peculiar aptitude for universal translation.

This is a clear mark of God's eternal purpose, planning and preparing before the dawn of the primitive missionary age. His superintending Providence implies the foresight and forecast which thus singularly designed and adapted His Word for the use of all men.

Crystals have a solid and fixed form. Mathematically proportioned, systematically arranged, and connected by angles of definite value, they cannot be pressed into a given mould or made to fit a desired place without injury to their perfect symmetry and beauty, and, if cleft, it must be according to the seams. Fossils, likewise, often delicately beautiful, will not submit to modification, nor even bear rough handling.

The Word of God holds truth, but not as in crystallization or petrifaction. Made for transmission into other tongues, it is like the stream of water which is not essentially changed by being turned into a new channel or poured into a new vessel, or, like a ray of light which is still the same, reflected by any mirror or refracted by any medium.

Transference to another tongue is, with most literature, only at loss of original power; but in this one

Book are found, as in no other, certain features which both make it needful for all men and capable of being remoulded by every new matrix of language and dialect. No other book has ever exhibited so universal an adaptation both to man's nature and needs, and to his modes of thought and speech.

For instance, the poetry of the Bible is unique. Other poetic compositions depend upon verbal rhyme and rhythm, the regular stated recurrence of metrical feet, which again demand a certain order of short and long syllables and accent, and such correspondence of letters that vowels and consonants shall combine to form corresponding sounds. Were Biblical poetry so constructed, translation into other tongues would sacrifice all its rhetorical melody and harmony; the thought might be conveyed, but the music would be lost. God therefore decreed that Biblical poetry should rest upon parallelism, the rhyme and rhythm of thought. The conception, idea, or sentiment of one phrase or member of the parallel corresponds to that of its companion phrase or member, whether by way of likeness or unlikeness, similarity or contrast; and such thought-correspondence may pass over from one language to another without loss of force or beauty, provided only that the conception finds proper expression.

For example:

> "A wise son maketh a glad father,
> But a foolish son is the heaviness of his mother."

Let us suppose that this sentiment were framed in ordinary verse:

> The wise son is a treasure
> That makes his father glad;
> But the foolish gives no pleasure,
> And leaves his mother sad.

Such a verse could not be rendered, without difficulty, into another language where the corresponding words might fit neither the iambic movement nor the final rhymes; but, taken as found in Proverbs xi., the sentiment, with its parallel members, may be as easily reflected in any other tongue, as a human face in a mirror, and without loss of essential beauty or instruction. Suppose one should attempt to convey in another language, not to say in all other languages, the exact force and quaint humour of Cowper's couplet:

> "An idler is a watch that wants both hands;
> As useless if it goes as when it stands."

Many features here must find exact correspondence in any language into which we seek to translate, if the beauty and wit of this proverb are to reappear, and the most skilful word-painter might find it a hopeless task. If, in such foreign tongue, the pointers on a watch-dial were not called "hands," or if the watch were not said to "go" or "stand still," according as it was designed to express the motion or arrest of its machinery, the delicate paronomasia could not be reproduced. The couplet would be meaningless.

There is a shorter maxim, adapted from antiquity by Thomas à Kempis: "Man proposes, but God disposes." Here the words must not only find, in the new tongue, corresponding rhymes, but the rhyming words must be from the same root, as in the original Latin proverb: "*Homo proponit, Deus disponit.*"

Sometimes a sage saying is still more complex in structure, defying any translation, like that very unique Latin motto of an eminent counsel, which, read forward or backward, is the same: "*Si nummis immunis,*"

which, being freely rendered, is: "If you pay your fee, I'll let you go free."

The adaptability of the Word of God for translation may further find illustration in its parables. Were they drawn from unfamiliar objects and scenes, or did they demand a high grade of intellectual culture, they might either be impossible of transference, or, when transferred, unintelligible to the common folk. The times, the circumstances, and the people were all before God's eye when the Scriptures were originally prepared. The times were primitive, when as yet the sciences were in their infancy, when there was little or no learning within common reach, and language must be adapted to the narrow mould of simple agricultural and pastoral life. Christ spoke to farmers, shepherds, and vinekeepers. The land, where He lived and died, and where the people of God dwelt, was one of fixed habits and customs that survive, even yet, petrified into immobility. In no other land, like Egypt, Rome, or Greece, were similar conditions found, or at any other subsequent period. Hence our Lord, like the prophets before Him, used language, and employed similes and metaphors, drawn from the commonplace, uniform, and universal experience of mankind. Everywhere there is something corresponding to food and drink, milk and honey, vines, trees, sheep and lambs, birds and beasts, hid treasures and pearls, fishing boats and nets. Wherever human beings are, there are the body and its members, the son and father, houses, tents or hovels, money or some medium of exchange, and clothing or some sort of raiment. The lilies and the thorns, mountains and clouds, hills and valleys, rivers and seas, flocks and herds, night and day, sun and stars—these demand no scientific botanist, geolo-

gist, zoologist, meteorologist, astronomer or philosopher, to make them intelligible; and from such commonplace objects Biblical illustrations and parables are drawn. Had Christ been a trained scientist, talking to the educated upon the mysteries of nature, such as modern discovery reveals, His teaching, however intelligible to his hearers, would have been utterances in a dead language when translated into the tongues of the cannibals of Polynesia, the Indians of North America, the Hottentots of Africa, or the aborigines of Australia. There is something beyond the working of chance or accident in this remarkable occurrence and concurrence of all these elements of fitness for the transfer of the essential and vital truths of the Word of God from the original tongues of Scripture into any and every other language of the family of man. It is one of the miracles of history that no speech in use by human beings has yet been found, however cramped its mould, in which it is impossible so to convey all conceptions vital to salvation and sanctification, as to make them apprehensible by the common mind. This is not true of other books. Mrs. Bishop says: "The Bible, an oriental Book both in imagery and thought, is enjoyed and understood by orientals, but I doubt much if it will be possible, or even desirable, to perpetuate the prayer-book as it stands. It is so absolutely and intensely Western in its style, conceptions, metaphysics, and language of adoration, and I think is partly unintelligible as a manual of devotion. It contains any number of words which not only, as is to be expected, have no equivalents in the Eastern languages, but the ideas they express are unthinkable by the Eastern mind."

Dr. Cust recalls a suggestive incident in his own ex-

perience. He observed that some Brahman pundits, busy trying to render into Sanskrit portions of Macaulay's writings, had to abandon the attempt. The style of most writers and speakers is so strongly individual, often complicated in the structure of sentences, obscure and subtle in modes of thought, or technical and scholarly in forms of illustration, that translation becomes practically impossible. God cast His Word in the best mould possible for its recasting in other tongues. So simple is the structure of the Biblical Hebrew and Greek that, whether it be the monosyllabic or polysyllabic, the highly inflected or polysynthetic; whether it be the Chinese and Southeastern Asian, the Hamitic and Egyptian, the Aryan and Semitic, or the Basque and American, into which it is desired to translate that blessed Word, there is no insuperable difficulty.

In 1778 a famous orientalist ventured the opinion that no translation of the Bible could be made suitable for Chinese readers, because of the simple impossibility of casting Bible conceptions in such a matrix. The answer is that it has been successfully done. The first steam-vessel—the " Great Western "—that crossed the Atlantic bore in the captain's cabin an elaborate argument to prove that no ship could be propelled by steam from England to America. But any demonstration on paper, however plausible, contradicted by a demonstration in fact, becomes null and void. Some languages have little or no grammatical construction, etc.; but, whatever they have or have not, and however inseparable from their very structure their peculiarities may be, as yet no language, spoken by man, has been found into which the Word of God cannot be so effectively recast as still to be, to all who read, believe,

and obey it, the power of God and the wisdom of God unto salvation.

No single achievement of the century compares with the advance made in the translation and diffusion of the Word of God, and God's superintending Hand is clearly visible in this rapid and steady onward movement.

Although He ranks His own Book first of His elect instruments for a world's evangelization, the Book cannot, like the human herald, go where it is needed, nor can it make itself either intelligible or accessible to every human being who needs its message. Here comes in the need of men to translate, and of means to disseminate, God's Word. Had the last century done no more than raise up a host of translators and multiply Bible societies, it would be a sufficient crown to have made the Word of God speak to men in so many tongues and to furnish vernacular Bibles in such vast numbers and at such trifling cost.

To appreciate this achievement, it is needful to recall the contrast suggested by the conditions at the century's birth-hour, and consider in face of what gigantic hindrances the change has taken place. Up to that date, the Bible was, for the most part, available only to the inhabitants of lands called Christian, such as Great Britain and the United States and the Protestant nations of Europe; and in a lesser degree within the realm of the Greek and Papal Churches, Russia and Germany, France, Spain and Italy; and there were only about one-seventh as many translations or versions as at the century's close.

The grandeur of such an achievement as the reproduction of the Word of God in over four hundred

tongues must in part be measured by the difficulties en-encountered and the obstacles surmounted.

These difficulties are by no means few or small. When Milne, Morrison's first colleague in China, attacked the language as the foremost difficulty in his way, he was overwhelmed with its colossal dimensions as a hindrance to mission work, and he has left on record his impression: "To learn Chinese is work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methusaleh!" Moreover, for a Chinaman to teach foreign devils the Celestial tongue was a capital crime, so that one of Morrison's teachers always carried poison, so that, if detected, he might resort to suicide to evade the terrors of the law; while the teacher of another missionary, at a later time, carried an old shoe, that he might pass for a cobbler instead of a scholar. It was amid mountain obstacles like these that the necessary steps were taken for the issue of that first Chinese grammar in 1812, of the New Testament the year after, and of the whole Bible in 1823. What a work it must have been for Morrison to compile his great Chinese dictionary. He had been steadily working on it for sixteen years, and in connection with it had gathered a library of about 10,000 Chinese volumes. It demanded six large quartos, contained 4,595 pages, and 40,000 words, and it cost £12,000 to issue it. It is as much an encyclopædia as a lexicon, containing biographical, historical and other matter pertinent to national customs, systems of belief and practice, and is a general repertory of information on all matters that throw light on Chinese character, life, and literature. And this was the work of one man in one heathen land who was

seeking to convey to Chinese minds the riches of God's inspired Word!

The genius of particular tongues presents many difficulties in the way of translation. The modes of inflection, conjugation, idiomatic expression, so vary that it takes long and thorough study to master a foreign speech. Take a minor illustration. Uganda is known as Buganda by the natives: the inhabitants are known as Baganda, or in Swahili, Waganda; a single native, a Muganda, whilst the language is Luganda or in Swahili, Kiganda. The country, therefore, is Uganda or Baganda; the language, Luganda or Kiganda, and the inhabitants Muganda (singular), Baganda, or Waganda.

But the difficulties found in the limits of the language for the expression of thought are far more formidable. Sometimes a tribal tongue has no equivalent for a certain Scriptural conception or expression. The climate, the soil, the fauna and flora of the country, the habits of the people, limit their vocabulary.

The Esquimaux know no flocks, and hence cannot understand references to sheep, goats, or lambs. When translators sought a rendering for "Behold the Lamb of God," they felt constrained to render it "Behold the Little Seal of God," because the seal is to the Esquimau what the lamb is to the Syrian. Yet Rev. v. 6 could scarcely be translated "a little seal, having seven horns." In countries where the sheep are all black, the expression "white as wool" would convey little meaning, and, in equatorial realms where snow and ice were never seen, these words would be unintelligible. To the Tibetan, "importunity" would mean little more than a few more mechanical turns of his prayer-wheel; and, where lying is classed among the virtues, where

woman is a beast of burden, having no soul and no rights, and infanticide is no crime, and where a cow is so sacred that even her excretions are hallowed, it is well-nigh impossible to find words capable of expressing and conveying God's conception of the iniquity of falsehood, and the dignity of womanhood, and the pricelessness of child life; and it will take time to make such a people capable of taking in such Biblical ideas, even when words are found for them.

In China there is no word or character to embody the normal notion of such a God as Christians worship. Literally it is true that, to the inhabitants of the Middle Kingdom, the name Jehovah is an "incommunicable name." Translators have sought, by combining monosyllables, to express the idea of God, but to this day there are two or more distinct schools of opinion on this subject, and they are at war. Other ideas are almost as difficult of conveyance, and the marvel is not that there have been so many mistakes or confessed failures, but that they have not been far more numerous and hopeless. If even such a scholar as Dr. Schaff could, in public prayer, thank God that " we are whitewashed in the blood of the Lamb," translators may be pardoned for absurd and comical idiomatic mistakes in their early attempts at rendering Scripture.

Yet these and many other obstacles have been so successfully surmounted, that over four hundred tongues have been made to tell the story of the Gospel to these various peoples.

CHAPTER IX

"PUBLISHED AMONG THE NATIONS"

THE great movements of the Reformation era, which combined to lift the Word of God into new prominence, such as the fall of Constantinople, the revival of learning, the invention of the printing-press, and of paper, were so correspondent in time as to hint correspondence also in plan.

Gutenberg succeeded in printing a Bible, between 1450 and 1455; Constantinople fell in 1453; and just about this time the costlier vellum was being displaced by paper. These, and other coincidences, mark the latter half of the fifteenth century as God's time for winging His Word for a world-wide flight. But these were also the morning hours of the Reformation. Wycliffe, "the morning star," belonged to the previous century, but the stake-fires of Huss were lit in 1415; Savonarola was born the year before the fall of the capital at the Golden Horn, and Luther thirty years after. No other half century, since Christ rose, has been so full of giants and of gigantic events, touching the Kingdom of God.

All these were but so many roads leading to one golden mile-stone: Bible translation and diffusion. When Luther, in that chained copy, found the one sentence which became the watchword of the Reformation, he determined that he would unchain the Word

of God, that it might set others free as it had him. Those same Scriptures must be the property and possession of every man in Germany in his mother tongue. Hence came his own translation into German. But not only so. Protestantism became, from the first, the advocate and ally of an open Bible and a vernacular Bible. There was something in the very genius of the Reformation which demanded and inspired Bible translation and dissemination as a logical result; in fact, as something which followed without argument, as a stream follows a spring, or a crop, the seed-sowing. The Reformation was itself a tree, springing from Bible searching as its seed, and the tree of course must have seed in itself after its kind. Wherever Protestantism spread, therefore, the open Bible followed. There had been some twenty-seven pre-Reformation translations; but, from the date of Luther's theses to the close of the eighteenth century, twenty-nine additional translations were issued, so that, when the new century opened, which was to be the fruitful mother of so many Bible societies and such a host of Bible translations, there were in all, as it is computed, fifty-six translations or versions.

Of these fifty-six, dating prior to the opening of the century, several were extinct, and others merely the vehicles of ecclesiastical ritual and totally unknown by the people.* The fact is the Church of Christ, but half awake from its long sleep of the ages, had not, as a whole, come to feel that, being in trust with the Word of God, it was bound to give it to every man in his own tongue wherein he was born. The few radiant exceptions only make the general apathy more conspicuous and culpable. As early as 1631 John Eliot had sought

* Dr. Cust's "Bible Translation and Diffusion."

out the Algonquin Indians of North America, and, without any of the modern linguistic helps and facilities, had made for them a translation of the Bible, which remains a monument of his "prayer and pains," though now without one living reader. In 1723 a translation into the Malay tongue was made by some Dutchmen, and, nine years before, Ziegenbalg had printed a translation in Tamil. In 1783, the Dutch in Ceylon had issued sundry parts of the Bible in Sinhali, and Gravius, another Dutchman, gave to the Formosans two of the Gospel narratives in their own language.

We who are so familiar with the vernacular Bible can scarcely understand what it would be to move backward into the deep darkness of those centuries when the sacred Book, around which Christian faith and Christian life revolve, was, in a double sense, hidden away like the tables of stone in the ark. Written in a dead language, wrapped up in the inviolable sanctity of priestly prerogative, it was as much out of all practical contact with the people as the relics of the saints in their silver shrines, which, when brought forth from their sanctuary, were kept from the profane touch of the laity; and, written in a dead language, if read or chanted, it was without meaning, for the power of priestcraft largely hung on keeping the Word of God out of the hands of the common folk. It was allowed to reach them only in such portions and with such qualifications and interpretations as the clergy might deem best.

Jewish traditions discourage the translation of their Scriptures, so that to this day, in their synagogues, only the Hebrew original is read. Mohammed decreed that the Arabic Koran should never have an equivalent rendering in any other tongue, even though it were

spoken by some of his followers. The Moslem holds that not only is the substance of the sacred Koran uncreated and eternal, subsisting in the essence of Deity, but that the words are " inscribed with a pen of light on the table of His everlasting decrees."

Thus, while Jewish tradition and Mohammedan prohibition forbade translation, Christian conviction and sentiment united to decree the widest circulation of God's Book in the tongues of all men. And, with the exception of the Romish Church, and, to some extent, the Greek, there is now no hindrance in any Christian community to the individual possession and search of the Scriptures.

These results waited for the coming of God's fulness of time. As Dr. Cust again remarks, even had the stream always flowed in larger and swifter volume, the education of the race would not have enabled them to drink of its flood; and he finely compares the past progress of Bible translation and diffusion to the advance of a glacier, moving with a progress so slow as to be scarcely perceptible, whence from time to time there flowed out tiny streams of melted ice; while, in contrast with this, the nineteenth century is rather like a sudden and marked rise of temperature, a noonday shining of a summer sun on the rigid icy mass, dissolving the fetters of frost, releasing the captive streams so long locked up in their crystal chambers, and so causing a swift and magnificent outpouring.

The Hand of God must be recognised, also, in the amazing rapidity of the progress of transiation. As all the human tilling of the soil would assure no harvest without God's coöperation in rain and dew, sunshine and air, so all men's industry and ingenuity could, without Divine help, have given us no such result. Trans-

lation has advanced, not by steps, but by strides and leaps, during this last century. Out of some two thousand existing languages, about one-fifth have thus far been overtaken. If, at first sight, this looks disheartening, as though we were engaged in a race where we should be forever left behind, it is to be remembered that, in matters of this sort, numbers may be very misleading.

Naturally, attention would first be turned to the dominant tongues, and those of the dominant peoples. The distribution of languages must be taken into account.*

All the primary tongues have been brought into subjection, and many of the secondary ones, and made the vessels, and, we may add, the vassals, of the all-conquering Gospel. No doubt many of the lesser tongues, like that of the Algonquin tribe of Indians in North America, are destined to pass away, or exist only as the shadow of a once-mighty name. Some languages, like the peoples which speak them, are destined to prevail and spread, and others, like their representatives, are doomed to declension and extinction. Apparently the Anglo-Saxon races and the English tongue are rapidly advancing toward the conquest of the world; at least,

* The following table of the numbers of people speaking various languages, compiled by the English statistician, Lewis Carnac, is given by Diêle:

Date.	English.	German.	Russian.	French.	Italian.	Spanish.
	Millions	Millions	Millions	Millions	Millions	Millions
1500.....	4	10	3	10	9⅓	8⅓
1600.....	6	10	3	14	9⅓	8⅓
1700.....	8½	10	3	20	9⅓	8⅓
1800.....	20	81	30	31	15	26
1900.....	116	80	85	52	54	44
1900, estimated	640	210	233	85	77	74

on the linguistic field. English is fast becoming the court language of Europe, and even of Asia. It is spoken around the entire six thousand miles of Africa's seacoast, in every great world capital, and at all the main treaty ports and ports of entry. It is, therefore, plain, without argument, that it is no inconsiderable achievement to have already translated God's Word into all the conquering tongues of the world, and into most of the others which seem to have a future, and which belong to the stronger and more progressive of the subordinate race families. Here is a sphere in which weight is of more consequence than measure, and where we are to look at intrinsic values and not numerical standards.

"In Europe," says Dr. Cust, "our work of creation is done; we have but to sustain, improve, and spread the eighty translations with which the three hundred and twelve and a half millions of the human race, all nominally Christian, have been supplied."

Of existing translations, most of them pertain to Asia, with her eight hundred millions of people—above one and one-fourth of all; and the vernacular Bible is to-day recognised, from the Golden Horn to the Sunrise Kingdom, as a "classic," entitled to the highest rank in literature, and a necessary part of the library of every cultured Asiatic. Africa, with a population more than one-quarter as large as that of Asia, has about half as many translations, and they are rapidly multiplying, nearly thirty having been added in ten years. The chief of these translations is the Arabic. The coast natives, when educated, speak English, and are, therefore, to be reached by the English Bible. In North and South America there are nearly a hundred more translations, some forty of which are for the native tribes, the Red

Indians, Fuegians, etc. Oceania has over forty more translations.

The translation of the Word has been, perhaps, the most carefully conducted department of church work. The aims, kept constantly in view, have been: First, to provide a vernacular Bible for the most numerous and commanding peoples of the earth without regard to the difficulties of the work; and, secondly, to keep pace with the advance of the Church in her great work of evangelization, and give permanence and solidity to the structure of missions.

God, in His superintending Providence, used two great means to promote this translation and diffusion of His Word: He first stirred up His Church to undertake the work of world-wide missions, and then, as a necessary handmaid to preaching and teaching, to multiply translations, editions, and copies of the Scriptures. The era of world missions must be that of world Bibles. During three centuries the Reformed Church had been too busy with church reforms, and then with church squabbles, to plan for much outside work; and hence in the neglect of missions no impulse had been strong enough to act as a motive power for Bible translation and dissemination. But the organization of missionary societies so compelled that of Bible societies, that the two were almost simultaneous.

Carey scarce landed in India before he saw that the vernacular Bible was God's lever for the uplifting of oriental peoples, and he sought to get hold of these strange tongues that those who spake them might get hold of that Book. Missionaries everywhere have seen that the lack of a vernacular Bible is a fatal barrier to all lasting success, for it is the very text-book of the missionary; hence, as soon as mission work began to

take organized form, Bible societies took shape also, both to help missions, and themselves to do mission work in the scattering of God's Word.

To some extent, before the nineteenth century, there had been Bible societies, as there had been missionary movements, the Canstein Bible Society, for example—founded about 1710, and taking its name from its founder, friend of Spener and Francke—which seems to have been the pioneer in aiming to supply the destitute with God's Word. Within the hundred and twenty years, before other such societies were at work in Germany, it had distributed about five million Bibles or Testaments. But it was not until God was thrusting out labourers into the world field, that British Protestants felt the need of planning for a Bible distribution that should also compass the globe. Within the last twenty years of the eighteenth century, what is now known as the Military and Naval Bible Society undertook to supply soldiers and sailors; and the French Bible Society, to counteract the infidelity which found its outbreak in the French Revolution. But these were only the feeble beginnings forecasting the grander work of the succeeding century.

The facilities, furnished for rapid diffusion and cheapness of production, are remarkable.

The printing-press, yoked with steam and electricity as motors, and perfected in mechanism, not only prints but folds the sheets ready for binding. What a change from Faust's first clumsy hand-machine to the Hoe cylinder! and now England announces a new invention, without ink or roller, the shining sections about the drum remaining unsoiled to the end of the edition, and the paper so sensitized by acids and the cylinders so vivified by electricity that the type leaves an in-

stantaneous photographic impression on the flying sheets.

Carey's first Bengali Bible, in 1809, cost about four pounds sterling, but in 1890, it could be bought for as many pence! Cheapness and currency are inseparable, for what is costly is rare and for the few, not the many. God decrees that the Bible, which is every man's book, shall be within every man's reach, and His providence has thus raised up an army of translators, and of publishers and printers, and prompted Bible societies to furnish books at cost. Meanwhile He unveils nature's secrets and stimulates invention, until the machinery of production becomes rapid-working, effective and perfect, and grinds out copies like flour from a mill.

And so the two run parallel, Bible translation and Bible diffusion; as the former is multiplied the latter is accelerated, and both prompted by missions, as indispensable to either thoroughness or permanence. One of the reasons for the frequent collapse of Romish missions has been the failure to furnish the people with the Book of God. "No missionary work is permanent or satisfactory that does not provide the converts with the Scriptures in the vernacular. No vernacular version can be permanent or satisfactory that is not in the loyal hands of a living church." *

From all that has been seen to be true, we are prepared to find that almost all the leading missionaries have, more or less, been also translators, like Carey, Morrison and Milne, Martyn and Moffat, Eli Smith and Van Dyck, Schauffler and Goodell, Hepburn and Verbeck, Riggs and Richards, Krapf, Wenger, Yates, Droese, Steere, Schön.

Carey leads in unsealing the Book to the Orient,

* Canon Edmunds' "Bible Diffusion," p. 15.

publishing his Bengali Testament within eight years after he landed in India, and the whole Bible in as many more; and, when he died, in 1834, forty Indian tongues had the Word of God, at least in part. What a herculean labour! Fire had burned up printing-press and manuscripts of the Sanskrit dictionary, and the missionaries had to cut their own punches, cast type and make paper; and despite these hindrances the Serampore press was a tree of life with leaves of healing for three hundred millions of people.

Eli Smith died at fifty-six. He had made moulds for improved Arabic type, after a model manuscript of the Koran, at the Tauchnitz establishment in 1839. Eleven years before he died he began his great Arabic translation for six million people, and in the year of his death, 1857, had completed the New Testament and large parts of the Old; Dr. Van Dyck finishing his work ten years later.

Dr. Hepburn, beside all his work as medical missionary and teacher, was of boundless service to Japan for nearly forty years as lexicographer and translator. It took thirteen years to make his dictionary and more than twice as many before the Bible was ready. But that was a great day in Japanese history, when in the oldest church in Tokyo the completion of Bible translation was solemnly commemorated. Before a great audience he told the history of the work and of his associates Rev. Nathan Brown, Dr. Verbeck, and Mr. Tyson. Then, lifting up the five superb volumes, he formally presented to the Sunrise Kingdom the complete Word of God in the tongue of Japan. Taking in one hand the New Testament, and in the other the Old, he said, as he reverently placed them side by side:

"A complete Bible! What more precious gift—

more precious than mountains of silver and gold—could the Christian nations of the West offer to this nation! May this sacred Book become to the Japanese what it has come to be for the people of the West: a source of life, a messenger of joy and peace, the foundation of a true civilization, and of social and political prosperity and greatness." *

Few more sublime hours of triumph are emblazoned on the scroll of the century's history!

"The Word of the Lord God endureth forever." Even the eternal hills change, but God's Book remains; and, itself immortal and immutable, it tends to impart its own perfection to any people among whom it abides. And, while the preacher's voice is silenced by death, the translator's work survives: "He, being dead, yet speaketh." The printing-press gives his work vitality and immortality, and imparts to it a magic power of self-propagation and multiplication, so that its triumphs are unceasing while the ages roll.

In 1838 the Rev. William Schauffler, then a missionary at Constantinople, having accomplished the translation of the Bible into the vernacular of the Spanish Jews, went to Vienna to have the book printed. The work required facilities that few cities at that time possessed, as the descendants of the Jews driven out from Spain use the Hebrew alphabet, but the language of Spain as it was spoken 400 years ago. Mr. Schauffler found a few Protestants in Vienna who wished him to preach to them in his private apartments. He was reported by some of the stricter Lutherans; and his apartments were visited, his books carried to police headquarters, and himself ordered to report for further penalties. The minister from the United States told

* "A History of Protestant Missions in Japan" (Potter), p. 227.

him that he had technically violated a law of the empire and would possibly be fined, but the legation would interfere to make the penalty as light as possible. He escaped without fine, but failed to recover his Bibles and other books; and the Viennese were so startled by the arrest that it became difficult for him to retain his lodgings. The Archduchess Sophia, of Bavaria, at the time resident at Schoenbrun, herself a devout Protestant, heard of the straits of Mr. Schauffler, and sent her princely equipage with its retainers to conduct him, his wife and family, to her castle; arranged for the presentation of his completed work to the emperor, and presented him with a solid silver communion service, which is still in the possession of his family. This is another story of God's ways of making the wrath of man to praise Him, and accomplishing the spread of His Gospel by the very efforts taken to destroy it.

PART FOURTH
"THE SERVANTS OF THE LORD"

CHAPTER X

"VESSELS UNTO HONOUR"

Of all true activity, God is the one centre, like the sun in the solar system. But there are lesser orbits, with their subordinate centres; as planets, which circle about the sun, have their satellites. All human history moves about a few great men whom God has set in the social firmament to give light on the earth, and in whom He has lodged forces which exercise over others a controlling influence.

In the past hundred years certain individuals stand out conspicuously for that large service which is always the outcome of a higher Divine purpose, and is therefore conditioned upon a holy and entire surrender to the will of God.

A "Temple of Fame" has lately been built in connection with the University of the City of New York, and a board of one hundred judges, chosen from the chief men in the realms of science and art, law and letters, have cast votes for those whom they considered most worthy of a memorial pillar.

God has His "Temple of Fame," and its memorial pillars are inscribed with the names of those whom, perhaps, the world would not recognise among its heroes, but of whom the world is not worthy. God's standard is not as man's, and His verdict rests upon an order of rank and merit not known by human insignia.

To choose, from the missionary workers of the last century, those who deserve to rank as God's chosen vessels, would be difficult, not because of the limitations of poverty, but from the embarrassment of riches. A host of men and women, now dead, would rise up before us, still living in their influence, and compelling recognition by heroic service and sacrifice: William Carey, John Thomas, Mr. Ward, Dr. and Mrs. Marshman, Robert Morrison, John Williams and his wife, James Hannington, David and Mary Livingstone, Robert and Mary Moffat, Robert and Mrs. McAll, Alexander Mackay and George L. Mackay, Adoniram Judson and those three princely women who shared his toils, Coleridge Patteson, Samuel J. Mills, Wm. A. B. Johnson, John L. Krapf and his wife, George Bowen and William C. Burns, Catharine Booth, Louise H. Pierson, William Butler and William Goodell, John Hunt, John Geddie, John Calvert, John Wilson, John Scudder, John Hogg, John Heyer, John L. Nevius, Johann G. Oncken, Samuel Marsden, Henry Martyn, Lyman and Mrs. Jewett, Thomas Coke, Peter Parker, Cyrus Hamlin, Titus Coan, Alexander Duff, Peter J. Gulick, Fidelia Fiske, Asahel and Mrs. Grant, Eli Smith, C. V. A. Van Dyck, Harriet Newell, Karl F. A. Gutzlaff, David Abeel, Reginald Heber, Crosby H. Wheeler, Justin Perkins, George D. Boardman, Allen Gardiner, Elias Riggs and Stephen R. Riggs, Melinda Rankin, Ion Keith-Falconer, Capellini, Rabinowitz, etc.

These and a countless throng of others move in procession before us. They come in flocks, like doves to their windows. Their name is legion. Every land, where the Church has reared and sent forth missionary heralds, has its own honour-roll of names which are its glory and boast. The missionary firmament is ablaze,

not with scattered stars only, but with constellations. In some lands, like India, China, Africa, the host of saintly men and women who have shone there for God remind us of those nebulous clusters in which, as in the Milky Way, individual stars are lost sight of in the collective glory.

John Bell once outlined the ideal Esculapius, as embracing and combining four excellencies: the brain of an Apollo, the eye of an eagle, the heart of a lion, and the hand of a lady; in other words, intellectual mastery of medical and surgical science, a keen-sighted eye, a lion-hearted courage, and a feminine delicacy and tenderness; and it was said of Sir James Y. Simpson of Edinburgh, that, in all four particulars, he filled out this ideal.

To sketch the corresponding portrait of the ideal missionary would not be difficult. If, to a sincere evangelical faith, and a life of symmetry and sanctity, there be added a large capacity for self-sacrifice, and a consuming passion for humanity, we shall not be far from outlining, with these four simple strokes of the pen, the profile of a model messenger of the cross. For, in all God's chosen missionaries there must burn four great yearnings: to know the truth, to be holy, to serve the will of God, and to save the souls of men. Where these exist together, an altar-fire burns which must consume the carnal lusts of pleasure, of gain, of fame, and of power, as rubbish which makes impossible both holiness and usefulness, and would quench the very flames of God in the souls of His human creatures.

Yet, judged even by such a high standard, there are not less than five hundred missionaries who, since William Carey's day, have gone to the foreign field, and deserve to rank among those who have conformed

to such a pattern. To prove this is to shew that God has been at work in the preparation and the sending out of His workmen. We select a few notable names, out of the many thousands who have laid down their lives on the altar of missions since the nineteenth century began, but such selection is not to the disparagement of others, left without individual mention. It is a trick of the fruit-vender to put his poor, half-ripe, half-decayed fruit at the bottom of the basket and deceive the buyer by a top layer of that which is exceptionally fair and perfect. But the most honest marketman finds it impossible to put all his fruits at the top, and those which meet the eye of the purchaser are, in such case, but a specimen of what he would find if the bottom layer should exchange places with those at the top. The story of missions is in nothing more remarkable than in the high average of missionary character and service. In fact, the demands of the field are such that incompetency and unworthiness are sooner or later exposed; for, in unfit parties, the grace of continuance proves fatally lacking.

Moreover, true biography never was nor can be written. Aroma cannot be put into picture or poem. There is a subtle evasive savour and flavour about character which escapes both tongue and pen. More than this, the best things about such characters and careers are unknown, save to God, and cannot be revealed because they are among His secret things. The best men, like Elijah, hide themselves with God before they shew themselves to men. The shewing may have some written history, but the hiding has necessarily none; and, after studying the narrative of such lives, even with the best helps, there remains a deeper and unwritten history that only eternity can unveil.

Pioneers in mission work naturally take a sort of precedence in rank. Dr. George Smith has named twelve of them, as follows:

Raymund Lulli, Spanish apostle to the Mohammedans (1235-1315); William Carey, D.D. (1761-1834), English founder of the Modern Missionary Enterprise; Hannah Marshman (1767-1847), the first woman missionary to women; Captain James Wilson (1760-1814), pioneer in the Pacific Ocean; Peter Greig (1775-1880), first Scottish missionary martyr; John Vanderkemp, M.D. (1748-1811), the first medical missionary to Africa; Alexander Duff, D.D., LL.D. (1806-1878), the Christian educator of Southern Asia; Alphonse François Lacroix (1799-1859), the preaching apostle of the Bengalis; Robert Caldwell, D.D., LL.D. (1814-1891), the first Coadjutor-Bishop of Madras, Tinnevelli; Hon. Ion G. N. Keith-Falconer, M.A. (1856-1887), the first modern missionary to Arabia; Nilakantha Shastri Goreh (1825-1895), the first Brahman apostle to Brahmans and outcasts; and Dhanjibhai Nauroji (1822), the first modern Parsee convert and apostle.

All of these but Raymund Lulli belong to the nineteenth century, and many others deserve to rank as pioneers, such as Robert Morrison, in China (1782-1834); Samuel J. Mills, founder of American missions (1783-1818); Adoniram Judson, in Burma (1788-1850); Captain Allen F. Gardiner, in Tierra del Fuego (1794-1851); John Williams, in the South Seas (1796-1839); Louis Harms, in German parish mission work (1808-1865); David Livingstone, in Africa (1813-1873); John Ross, of Moukden, in Manchuria, pioneer in Korea; S. Bevan and D. Jones, in Madagascar; William Cross and David Cargill, in the Fiji Islands; Henry Martyn, as missionary and translator in Persia; John Liggins,

C. M. Williams, J. C. Hepburn, M.D., S. R. Brown, D. B. Simmons, and Guido F. Verbeck, all six men ranking as pioneers in Japan (1859); Pliny Fisk and Levi Parsons, in Palestine; William G. Schauffler, among the Jews in Turkey, and Jonas King, in Greece; Hiram Bingham, Asa Thurston, and the illustrious fifteen who went with them, in the Hawaiian group, in 1819; John Wray, in British Guiana (1779-1837); Cyrus Kingsbury, among the Cherokees of Georgia (1815); Samuel Kirkland, among the Senecas (1744-1808); Gutzlaff and Tomlin, in Siam (1828).

In Carey, who naturally leads the van, some characteristics meet which mark a man who has few rivals in any age.

He had an invincible iron will, but if it had in it the strength of the iron, it had in it the lustre of the gold, for it was aimed not at self-gain, but at the salvation of men. He gazed into that bottomless pit where earth's myriads lay, hopelessly bemired in idolatry and iniquity, superstition and sensuality. He saw that the nightshade which was over them was also the deathshade, and he resolved that God's light and life should bring the day-dawn.

He was "alone," as was Abraham, when God "called him." But "one with God is a majority," and he prayed and studied, and, with pains and patience, wrought, until he got the ears of his brethren, and they consented to unite in a distinctly missionary movement. This "young man" would not "sit down" even at the bidding of his elders—in fact, he could not keep still. The Church was a refrigerator, but even the icy air of apathy did not chill his ardour and fervour. He wrote and spoke, he prayed and pleaded, until Widow Wallis' parlour at Kettering became the sanctuary of

God's presence, and the spirit of missions had a new incarnation. And, when that first distinctively Foreign Missionary Society of Britain was born, William Carey himself did not shrink from the severe test of self-offering, but led the way as Britain's pioneer missionary to India.

A godly talk does not always imply a godly walk. Many talk missions, and even give, who will not go. But Carey went. His whole life was one martyrdom for Christ, for whose sake he was killed all the day long. Voluntary poverty, habitual self-denial, untiring labour, humble self-oblivion, shine like gems in his coronet. He founded the Serampore Mission, whence in forty years, in forty oriental tongues, went forth a quarter million Bibles, beside other contributions to a native Christian literature. The "Covenant" of that Serampore Brotherhood reads like an inspired document, which might have come from apostolic hands.

The "consecrated cobbler" left his own record: "I might have had very great possessions, but have given all I had, except what I ate and drank and wore, to the cause of missions; and Dr. Marshman has done the same, and Mr. Ward likewise." But, far beyond all the material possessions which the Brotherhood thus gave to the work of missions, were the translations of the Word of God in those many tongues of the Orient —a permanent and priceless legacy to the world and the work.

Yet, when young Duff called on the veteran, to pay to the father of modern missions the homage of a younger missionary, his last words to him were, "When I am gone, speak not of Carey, but of Carey's Saviour!" He, who had not spared but denied himself for his Master's sake, would be spared the vain

eulogy that diverts attention from the Master. He who, perhaps, beyond any other since Paul, had counted all but as refuse for Christ, like Paul, again, would have all glory paid to Him. Carey never boasted. Humility is the brightest gem in his crown, as in the diadem of every disciple. Many an otherwise useful man tarnishes service to God by self-consciousness and self-conceit. He is like a servant who, in bearing fruit to his Master's table, on the way robs the Master and despoils the cluster of the richest and fullest grapes to please his own palate. Carey thought not of himself, never so far from self-praise as when the long period of self-denying service neared its close. When the temptation to self-glory was greatest, and its justification most abundant, his humility was only the more habitual; and, because he was so little in his own eyes, he was "great in the eyes of the Lord."

Adoniram Judson, one of the seven foremost missionaries since Paul, has had few equals and no superior. He had the courage of his convictions. The sense of truth and duty was commanding. On his way to the field a radical change of views on baptism, and its place in a believer's life, constrained him to go out, like Abraham, not knowing whither. Burning his bridges behind him, for conscience's sake he cut loose from the London Missionary Society, and cast himself on God in a foreign field, with, as yet, no "American Baptist Missionary Union," back of him—one of the boldest ventures of faith on record.

Judson was the first missionary to confront a purely heathen field in Asia, and all his forty years in Burma shew the same costly courage of conviction and lofty loneliness with God. The throne was held by a Buddhist king, who meant to put down all Christianizing

work, but Judson was fearless. Prison bars and heavy chains, nay, even the martyr death that for two years faced him, did not shut his mouth; he must preach the Gospel and translate the Word, that all might hear and read. His twenty-five years' work was sealed by the conversion of twenty thousand "wildmen of Burma," and, when he died, one of the purest heroes ever in the mission field passed away. Of the three women who successively joined him in wedlock and work, forever inseparable from his service and sacrifice, it is enough to say, that they were not unworthy of their husband. To know how simple, spiritual, and apostolic Judson's work was in the Karen churches which he founded, it is only needful to read into his epitaph its full meaning: "Converted Burmans and the Burman Bible, his monument."

Theodore Parker, after reading Judson's life, wrote in his journal:

"What a man! What a character! Had the whole missionary work resulted in nothing more than the building up of such a man, it would be worth all it has cost."

William Goodell, another of God's "forty-year" men, sailed in 1822 for Beirut, and in 1831 was transferred to Constantinople to begin work among the Armenians of Turkey. He died peacefully in 1867, at seventy-five, in Philadelphia. Twenty words, written of him, sketch his character, and may be hung in the portrait-gallery of missions.

"He was rarely gifted, full of genial humour, sanguine, simple, courageous, modest—above all, holy. He won hearts and moulded lives."

One early experience forecasts the man. His father could not help him to an education. In hope of bene-

ficiary aid at Phillips' Academy, he trudged to Andover, Massachusetts, but, finding the charity fund overdrawn, he footed it back, sixty miles, to his home. The next term, with neither cash nor credit, he strapped a box of books and clothes on his back, and started once more, and, this time, was received. The indomitable perseverance shewn then marked his whole work. He studied Turkish, Arabic, and Armenian, and daring personal perils in the times of war when persecution ran riot, kept at translation, rendering the whole Bible into Armeno-Turkish in the first two decades of years after reaching Palestine. When, in 1833, a conflagration burned all his property—grammars and dictionaries, commentaries, translations, and manuscripts—he made a new beginning, undaunted. Six years later, the plague stalked abroad, and persecution again lit its fires; the sultan decreed the expulsion of all the missionaries, and both the British ambassador and the United States consul said resistance was vain; but Dr. Goodell quietly said to Dr. Hamlin, "The Sultan of the Universe can change all this!" and waited. The immediate death of the sultan, the defeat of the Turkish army, and a destructive fire, combined to stop persecution,—one of the signal interpositions of God in mission history.

In his greatest work, translation, so persistent was he to make it perfect by repeated revisions, that the last was completed only four years before his death. On that day, he recorded his joy:

"Thus have I been permitted, by the goodness of God, to dig a well in this distant land at which millions may drink, . . . to throw wide open the twelve gates of the New Jerusalem to this immense population."

As twenty words outlined his character, less than forty thus sum up his career.

John Wilson spent nearly forty-seven years at Bombay. He was another exceptional man, even among great missionaries,—a singular example of consecrated and versatile ability. His training thorough, and his scholarship broad and deep, he had also extraordinary memory, but not at cost of a well-balanced mind; and he gave himself to the acquisition of the vernaculars of that varied population in the little world of India. Not content with Marâthi, and Jujarati, and Hindustani, and Hebrew, he studied Portuguese, and Arabic, and Sanskrit that he might reach alike learned Parsees and Moslems, Brahmans and Jews, confuting the Brahmans out of their own sacred books, the Mohammedans out of the Koran, and the Jews out of the Old Testament. He prepared books, preached, lectured, taught; nothing was too hard or too heavy. He could talk to children, discourse to students, or argue with sages. When he visited Britain, he completely won the love even of the university scholars and Anglican dignitaries. As to India, everybody, from the humblest to the highest, held him in respect and delighted to do him honour. The fortieth anniversary of his arrival there was observed by the leaders of all the communities in Bombay, European and Asiatic; a silver salver, the work of natives, being presented to him, with an inscription in Sanskrit, recording the universal esteem in which he was held as an educator and philanthropist. Rev. Geo. Bowen, who watched his work for thirty years, said of him, " He was *sui generis*, and a law unto himself."

David Livingstone likewise, for forty years, in heart

and aim, a missionary, stands out as the missionary general and explorer.

His singular force of character would have made him, anywhere, a power. His secret is an open one: "Fear God and work hard." He worked out his own maxim in thirty thousand miles of travel, in great discoveries and explorations, and in a life-long grapple with Africa's three curses—fever, tsetse, and slavery. His energy was joined to industry. Like Carey, he could "plod." He saved the fragments of time, that nothing be lost, from the days in the factory at Blantyre till his death near Bangweolo. Patient attention to details is seen in his "lined journal" of eight hundred pages, with its neat entries. His versatility made him an adept at every task, yet he claimed no genius; and, after many-sided service as traveller, explorer, geographer, astronomer, botanist, geologist, physician, and missionary, he cared for no honours, and hated to be lionized.

Duty was his watchword and service his goal. His strong will reminds of Carey; his piety, of Judson; his pains and patience, of Goodell; his self-oblivion, of General Gordon. One who knew him well pronounced him the "best man he ever knew." Great faith was the needle that turned to God as its pole-star: In all his ways he acknowledged Him, and by Him was directed in all his paths. Even seeming calamity could only extort one cry: "*Fiat, Domine, voluntas tua!*" His eye was so steadily on God that he never read or preserved any words of praise, lest they might mislead or inflate him.

Though a pioneer in discovery, he was always and only a missionary, with whom the "end of the geographical feat was but the beginning of the enterprise."

He caught the true spirit of missions, the foremost law of which was, to him, "not concentration but diffusion." He was for years a martyr in spirit, dying daily, yet declaring "I have never made any sacrifice." The year before he was found in his grass hut, dead on his knees, he uttered the words, now cut into the memorial slab in Westminster Abbey:

"All I can add in my loneliness is, may Heaven's richest blessing come down on every one, American, Englishman, or Turk, who will help to heal the open sore of the world!"

His love for Africa had made him so loved by her sable sons that he travelled, unarmed, where no white man had trod. He moulded savages into saints, and made noblemen of God out of the slaves of fetish worship. The devotion of those simple black men even to his dead body led them, after burying his heart beneath the moula-tree, as belonging to the Dark Continent, to bear his remains by that long, perilous, and weary way, to the coast, and then to the great British sepulchre. That march to the sea, led by Susi and Chuma, is a fit theme for some future great epic.

Of these five men, Carey, Judson, Wilson, Goodell, Livingstone, no two were alike, nor could any one of them have exchanged with any other his sphere of work, without loss of adaptation. Yet three of them went to fields not originally chosen by them; Carey's mind having turned toward the South Seas, Judson's toward India, and Livingstone's toward China. God knew what He would do, and His superintending providence placed in each field the exact man needed for it and fitted to it.

CHAPTER XI

MEET FOR THE MASTER'S USE

THE Potter hath power over the clay, and He uses strange ways in shaping His chosen vessels.

While Carey was at Hackleton, a Connecticut mother, in 1783, brought forth a little Samuel, who, like Hannah's boy, was given to the Lord for missions before his birth, and from his conversion, in 1801, he never once lost sight of this one aim—to give the Gospel to the heathen. This was Samuel J. Mills, the hero of the "Haystack" meeting.

Dr. Gardiner Spring, his biographer, wrote that "he stands almost without a parallel among men not actuated by the miraculous agency of the Holy Ghost." To trace the growth of the missionary spirit, in America, one has little else to do but to follow the leading events of Mills's life, from his first college year to the embarkation of missionaries for Calcutta, under the direction of the A. B. C. F. M., in 1812. Not until he became a member of Williams College did his spirit of missions burst into a flame; but henceforth it was a consuming fire. The Spirit of God brooded over him; he thought and prayed about a lost world until the inward fire must have vent, and so he unburdened his heart to a few fellow-students, and found, to his delight, that in their breasts the Spirit had lit a kindred flame; and so, from these small beginnings, came the first organizations for

foreign missions in the great Republic beneath the Setting Sun.

It is a significant fact that thus, on both sides of the sea, a single obscure young man led the way. The movement for foreign missions in America had its origin with a lad of sixteen, who had overheard his mother say that she had devoted him, before his birth, to the service of God as a missionary. God made such a little spring the fountain-head of a mighty and majestic river that now sweeps on, fertilizing the deserts of the earth.

God also reminds us, as a stimulus to faith, how the seed of that mother's prayer and purpose did not, at once, sprout into harvest. At fifteen years of age his sense of sin left his heart still unyielding in its bitter enmity toward God, and this hardness continued for two years. In November, 1801, when leaving home for boarding-school, he disclosed to his mother his spiritual despair: "O that I had never been born! For two years I have been sorry God ever made me!" "My son," said she, "you are born, and can never throw off your existence, nor your everlasting accountability for all your conduct." These words of warning wounded him like a dagger. But, as he left home, that devout mother shut herself up with God to labour fervently in prayers for her son; nor did she let go until He blessed her there, not leaving the mercy-seat until she heard a voice speaking to her from between the cherubim,* assuring her that her prayer was heard. And, on that same morning, the God of the Covenant broke the chains from this prisoner, introducing him into the liberty of faith. On his way to his school a vision of God

* Numbers vii. 89.

melted his opposition, and joy in God's sovereignty took the place of rebellion.

His original intent to be a foreign missionary was never carried out. Like the unfinished statue of the sculptor, his life suggests the unfulfilled dream. Yet behind the apparent failure lay a real success. Back of the missions of the century he was the mover whose great heart-beats are still felt in the American Board, American Bible Society, and other forms of mission work, both at home and abroad. While waiting for doors to open to the foreign field, he explored, in the saddle, the great south and west of the Republic, suffering all manner of hardships, to reach souls and scatter Bibles. The widest area was to him only a "pinhole" when there were greater fields beyond more populous and more destitute. He died at thirty-five, never actually having entered on his chosen life-work, yet, in an unforeseen way, he wrought out the higher purpose of God.

Alexander Duff will ever stand out as another of the seven foremost missionaries since the apostolic age. In a double sense a pioneer, he was first of Scotch missionaries in India, and led the way in educational methods among Brahmans. Whether regarded as a preacher or a teacher, an organizer or an educator, a man or a missionary, he is equally remarkable. He is one who stands always in the front rank, like Carey and Judson, Livingstone and Williams, Martyn and Verbeck. No outline sketch can do him justice; he is too much interwoven with the whole fabric of modern missions. He was the modern Peter the Hermit and Francis of Assissi, in one. He was a thinker like Chalmers, an orator like Guthrie, a teacher like Arnold of Rugby, and a leader like Hamlin of Turkey. His service to missions

abroad was scarce greater than at home. Wherever he was, he was a power; and in his hasty visit to the United States, in 1854, he made an impression which a half century has not effaced. He was a master of climax. Whatever he said or did, it was not like a crude workman laying foundations, but like a master architect laying the cap-stone. He was a spiritual genius, one of God's choicest gifts to the Church, and bestowed at the very hour of the greatest need.

The name of John Frederic Christian Heyer, outside of the Lutheran body, is unfamiliar, yet few have had so remarkable a career. In 1842 he went to Madras, but, after sixteen years, ill-health drove him from his field. When, ten years later, the Rajah Mundry mission field was about to be transferred to other hands, the old man eloquently appealed to his brethren to take no backward step. The American Evangelical Lutherans had, however, no one to man the mission, and he said: "Here am I; send me!" offering himself until a younger man could be found. And thus, in his seventy-seventh year, "Father Heyer" again sailed for India, in 1869, labouring there till 1871, when he became resident chaplain of the Lutheran Seminary in Philadelphia, and there remained till his death in 1873.

This veteran of fourscore was one of the great missionaries of the century, little as he is known to the general public. His spirit was always heroic. When he first reached Madras, he tied his palanquin between two trees, and there made his abode. After his first furlough in America, in 1846, he took up his residence in Palnad, the breeding-ground of the worst malaria, and prepared for death, even to digging his grave and making his coffin; and when, six years after, he was about to remove to Guntur, standing by that open

grave, he shouted: "I have conquered thee and robbed thee of thy spoil!" His self-denial shamed even the Indian fakirs, who looked on him as a great saint. He was so untiring in labour that his rest-time in America was given to medical study, that he might be fitted to relieve physical ailments, and so gain the confidence of the natives he sought to save. Before his first offer for India, he had, as a hard-working home missionary, traversed the whole Mississippi Valley; and, when at home in 1858, instead of retiring as an invalid, he plunged again into pioneer work, journeying over Minnesota's prairies in a covered wagon, which served as kitchen, bedroom, and a general home on wheels.

The power of individualism is singularly shewn in Johann Gerhard Oncken. Born at Varel, Oldenburg, about 1800, in early life a domestic servant, afterward opening a bookshop at Hamburg, he joined the English Independents, and became an agent of the Edinburgh Bible Society and Lower Saxony Tract Society. In 1834, by Dr. Barnas Sears, he and six others were organized into a Baptist Church, of which he became pastor, the next year becoming the missionary of the American Baptists.

Then he began a remarkable career, visiting every portion of Germany and Denmark, preaching, distributing Bibles and tracts, and, as fast as converts were gathered, organizing churches. He faced persecution, being several times imprisoned in Hamburg for preaching and baptizing. But, in 1842, during the great fire, his family and congregation shewed such benevolence to the homeless sufferers that the Senate publicly acknowledged their self-sacrifices and decreed them the privilege of unrestricted worship.

The door was now both wide and effectual, and Oncken was not the man to lose opportunity. He plunged anew into evangelistic work, publishing editions of the Scriptures for gratuitous distribution, writing and publishing tracts and books, editing religious journals in both English and German; going on mission tours among the numerous churches he had established in Denmark, Switzerland, Prussia, Austria, and the smaller German States, and even visiting the United States, in 1852, to gather funds for mission chapels.

The visible results of twenty-five years of work were astonishing. All the churches he founded had either been formed directly by him or by those converted under his ministry; and all the pastors in the field, as well as all labourers of the twenty-five years, were brought into the ministry through his efforts, directly or indirectly. There were, in 1860, in the German Mission, 65 churches, 756 preaching and out-stations, 7,908 members, 120 ministers and Bible readers; 1,163 members having been added to these churches the previous year. There were 65 Sunday-schools, with 1,547 children in attendance, and during the year 14,566 Bibles and Testaments had been distributed, and 458,000 tracts! What is most astonishing, Oncken and his companions had, during this quarter century, actually preached the Gospel to upwards of 50,000,000 people, as many as the entire population of the United States in 1875, or as now crowd the great basin of the Congo! Give us two hundred and fifty men of equal consecration, and in twenty-five years the Gospel may be borne at least once to every living soul. Give us twenty-five hundred such workmen, and, before the new century is ten years older, every inhabitant of the world may have heard the Gospel!

Dr. Thomas Coke, the Welshman, born the year of Edwards's bugle-call to prayer, and known as "the first Methodist bishop," was called by Southey the Xavier of Methodism. He was an Oxonian, and a fellow-worker of Wesley. An itinerant missionary, with no fixed abode, but going anywhere, as duty called him, through the English-speaking world, his first mission was established in the West Indies in 1786, and thrice revisited, and he attempted to start others in France and Africa. His greatest services and successes were at home, and his last fourteen years belong to the century now under review. He made nine journeys to America. Though an author, his highest fitness was for working rather than writing. He was a foster-father and founder of missions, and it was on such errands that, after spending his long life in untiring labours to promote the world's evangelization, he died, while sailing for Ceylon, aged sixty-six.

A singular counterpart to Dr. Coke is found in Joseph Wolff, D.D., a clergyman of the English Church, but son of a Bavarian Rabbi, and baptized in 1812 by a Benedictine monk. He was a strange man. While in Rome, training for a missionary, his incurable "heresy" caused his dismissal, and virtual imprisonment in a monastery; but, coming to London, Charles Simeon and others led him to study at Cambridge for a Jewish missionary. In 1821, he embarked for Gibraltar. He died in 1862, at sixty-seven, after having spent a quarter century, like Dr. Coke, in mission tours that reached from Malta to India. His experiences were remarkable. He fell among Koordish robbers in Mesopotamia, and was bastinadoed; at Jerusalem he was poisoned by Jewish bigots, and narrowly escaped death; on the way to Bokhara he had the plague, was

often robbed, was sold as a slave, imprisoned and condemned to die, and only the interference of the Persian ambassador enabled him to escape. Savage Moslems in the Doab stripped him and he had to travel, naked, six hundred miles to Cabool; and the Wahabees in the Arabian mountains horsewhipped him because, in the Arabic Bibles he gave them, their "prophet" Mohammed was not mentioned.

Yet, notwithstanding all this exposure and hardship, he was undaunted. His tours covered a score of countries. He was often a guest of officials, was worshipped by Abyssinian natives as their new aboona, or patriarch, and his name is now inseparable from Jewish missions. He had an indomitable courage and was peculiar, to the verge of insanity, as when he made his way through Persia to Bokhara, dressed in clerical gown, and doctor's hood and shovel hat, with Bible in hand, announcing himself as "Joseph Wolff, the grand dervish of England, Scotland and Ireland, and of the whole of Europe and America."

Two men, separated by less than thirty years in history, both born in Scotland, and both among the foremost missionaries of the century, singularly resemble each other in character and appearance: Robert Moffat and John G. Paton.

Moffat, the hero of Kuruman, died in 1883, in his eighty-eighth year: his counterpart still survives, at the age of seventy-seven. The whole history of the two men, from boyhood on, runs largely along parallel lines of development. Moffat went to Africa in 1816, at the age of twenty-one; Paton, at about the same age, began his mission work in the Wynds of Glasgow, and then ten years later went to the New Hebrides. Both

were alike fearless, and dared danger for the Gospel's sake. Both gave themselves to translation, and did most effective service. Moffat left the Kuruman church for the last time in 1870, after over half a century of mission labours; and the veteran of the New Hebrides, after nearly a half century in the Islands of the Sea, is still carrying on his noble work. Many who never met Moffat have read Dr. Paton's story and heard his addresses, so complete in facts, so replete with interest. His narratives present both the romance and the tragedy of missions.

As the century closed this missionary patriarch came to America on a threefold mission: to attend as a delegate the Pan-Presbyterian alliance, and to collect funds for the work to which he had given forty-four years of his life, but mainly to secure government legislation to prevent the citizens and subjects of the Republic from selling intoxicants and firearms to the natives of the Islands. The British government long since took such action, and Dr. Paton had an interview with the President of the United States to promote similar measures. As we write, he is still in vigorous health, and a power everywhere in God's hands to stimulate mission work.

William Butler was another of the veterans—a man of varied talents and illustrious repute. He went to Calcutta in 1856, and died in 1899 in his eighty-second year. He founded the Methodist Episcopal missions in India and Mexico, spending ten years in India and six in Mexico. He was an Irishman by birth, converted at thirty-eight and beginning to preach at forty, and coming to the United States in the middle year of the century. Thus his proper mission work abroad was not entered on till he was fifty-seven years old—an un-

usual instance of a total change of field, when on the verge of threescore. But he had a distinct work to do, and he did it. Wherever he went he was a power for good. His books on missions are still standard works, and his voice was as eloquent as his pen was powerful. All are ready to concede to him a place among pioneers and princes in the mission field. When his active work was in Christian lands, and as a pastor over home churches, he was no less everywhere and always the missionary.

Just after the century closed, Rev. Elias Riggs, D.D., LL.D., of Turkey, the oldest missionary of the American Board, and, we believe, the oldest missionary then resident on the foreign field, departed to be with the Lord. He was ninety years old, and had been in the active service of the mission field for nearly seventy years. Before he was nineteen he was graduated from Amherst College and Andover Seminary. His work as a missionary had been almost without a rival for length of term and variety of service. He had been specially valuable as a translator. He was so accomplished a linguist that there was scarce a language spoken at the Golden Horn, numerous as they are, which he could not understand, and more or less fluently use. During his stay in New York, in 1858, he taught Hebrew in Union Theological Seminary, and the writer was one of his class; he was as familiar with the Hebrew as his pupils were with English. He has translated the Word of God into Armenian, Bulgarian, and Turkish, besides preparing grammars, hymn-books, commentaries, etc. In nothing was he more conspicuous than in the beautiful gentleness and uniform loveliness of his Christlike temper. He was, to the last, able to use the noble powers of his mind and his large acquisitions for

the advancement of the cause he loved so well. He and Cyrus Hamlin were life-long friends and colabourers for years in the Levant.

Alexander Mackay offered himself for missionary work in Africa in consequence of Stanley's appeal from Uganda in 1875. At that time he was an engineer in Berlin, but immediately responded to the call, and in 1876 sailed with the first party sent out to the Victoria Nyanza by the Church Missionary Society. On his journey inland, taken ill, and sent back to the coast, he refused to return to England, and busied himself for more than a year in making a rough road from the coast to Mpwapwa. In 1878 he reached Mtesa's capital, and remained there until July, 1887, taking an active part in the work of reducing the language of Uganda to writing, in working a printing-press, in house and boat-building, and in other ways helping to Christianize and civilize the people. The bitter hostility of the Arabs drove him at last from Uganda, and he transferred his abode to the south end of the great lake, where Stanley again saw him, and where he ended his life of toil and self-sacrifice for Africa.

John Scudder, M.D., is an example of a founder of a missionary family. While practising medicine in New York, he read a tract on the " Conversion of the World, or Claims of Six Hundred Millions." It led him to a missionary life. He sailed for Ceylon in 1819, and died in 1855, after thirty-six years of missionary service. During a visit to America, in 1843, he spoke to a hundred thousand children, and many of them received impressions that ultimately led them to missionary service. He was wont to leave with them a little printed pledge, to think of and pray over, recording their purpose to become missionaries when they should grow up. He

had eight sons, two grandsons, and two granddaughters, all members of the Arcot Mission. His son John, likewise a medical missionary, sailed for India in 1861; and, of his children, two sons are ministers of Christ in America, two others, missionaries in India, and one daughter, a medical missionary.

Though it is best to confine examples mostly to those who have finished their work, James Curtis Hepburn, M.D., should have a record as a veteran who has, at fourscore years, retired from active service. He went to China more than sixty years since, spent six years in Singapore and Amoy, and, after fourteen years' lucrative practice in New York, went, in 1859, to conduct a dispensary in Kanagawa, Japan.

For years Dr. Hepburn lived in a heathen temple curtained into apartments, natives being employed as servants. The first opportunity that opened for teaching Christianity was in unpacking his goods. A picture of the crucifixion attracted the attention of some native helpers, and led them to inquire into its meaning; and this incident was, to the Church of Japan, what the explanation of Isaiah was to the Ethiopian eunuch. Dr. Hepburn had advantages in overcoming the prejudices of the Japanese; not being a minister, he was the more acceptable as a teacher, disarming suspicion. He was a physician, and preached to better effect, unprofessionally, carrying healing for both body and soul. His wife shared with him in the work, and was the real founder of the Presbyterian College in Tokyo, in which he was a professor. She began a school, gathering together a few little girls—no easy undertaking in the dawn of Japan's new life. The boys would come, too; she tried to get rid of them, but in vain; so, as a compromise, she said that, if they would get a dozen boys together, she

would teach them as well. From this moment her school grew until the movement culminated in one of the first colleges of the Empire.

The account of their first efforts to acquire the knowledge of the language is interesting. They asked the native helpers the name of each article used through the day, and, in the evening, compared their word and thought, and afterward applied them as far as possible to their daily need, until they became familiar with the strange tongue.

Dr. Hepburn was regarded by the natives as the chief scholar in their language and literature. He early prepared a dictionary of the language, which he published himself, and which has been both a great success and a source of revenue for his benevolent work. He built Hepburn Hall, at his own expense, and he was a constant contributor to all that concerned its success. He prepared other books, which will always be standard, and translated the entire Bible.

Fourscore years and many labours have not dimmed nor weakened his intellect. Honoured by scholars, native and foreign, by statesmen and government officials, as an eminent foreign physician in Yokohama said, "The whole profession in Japan, native and foreign, defer to him and count him the Nestor of the profession."

CHAPTER XII

"PREPARED UNTO EVERY GOOD WORK"

The Hand of the Creator is seen in His creation, very plainly, in the preadaptation often so beautifully exhibited.

For example, in the chrysalis the organs of the future butterfly or moth are found enfolded beneath the skin—legs, wings, and antennæ closely compacted together, awaiting their future uses, while, as yet, the unconscious caterpillar knows nothing of the final outcome of its mysterious metamorphosis. Science, prone to materialism if not to atheism, has never admitted the full force of the proof here found for a superintending Providence in nature. The change which certain animals undergo is often of such a nature as essentially to alter the general form or mode of life of the individual; and yet such new conditions could not have been foreseen, or in any sense provided for, by the animal, as it had no previous experience of any such mode of life. Wonderful as are the transformations of insects from ovum to larva, those from larva to pupa, and pupa to imago—metamorphosis proper—are among the most astonishing in creation, explicable only upon the supposition of a Divine design, wrought out by an intelligent Supreme Being.

In history the same preadaptation appears. Paul

writes to the Ephesians: "We are His workmanship" —ποιημα, product of skilled labour—"created in Christ Jesus unto good works which God hath before ordained that we should walk in them." The man and the work were foreordained and preadapted for each other, and when they come together they fit, mutually and perfectly. The man could not always prepare himself, for he knows not his predestined sphere. The problem is solved at once when we admit a Divine purpose, forming and fitting each man for his work, so that, without any previous intimations what the demands on him would be, he finds himself already trained for that special form of service. Oftentimes faculties and powers, acquisitions and discipline, education and experience, earlier occupations and trades, all prove to be just what are needed, though the need could not be foreseen.

These phenomena are frequent in mission history, and are a demonstration of a Master Workman, as in the Temple building the stones were so completely hewn in the quarry and the timbers in the shops that there was heard no axe or any tool of iron while the building was going forward.

God meant John Williams for the great Evangelist of the South Seas. But he was educated as a mechanic, and he thoroughly mastered his trade, even to making experiments in metal-working, becoming so proficient that any article requiring extra skill in manufacture was always entrusted to him. At that time he had no thought of the career in Pacific Seas that has made him peerless in that work. When, in 1815, he heard Rev. Matthew Wilks tell of Pomare's conversion, and how the Tahitians had become *Bure atua*—a praying people—the master mechanic felt a secret longing to

change his sphere and work, and, in November, 1817, found himself at Eimeo. He then saw that the first requisite for work was a vessel. One had been laid down, three years before, but there was no mechanic competent to complete it. Ironwork was necessary, and he who, as a London boy, had from early life shewn a bent for mechanics, and had helped his parents by his seven years' apprenticeship to Mr. Tonkin, the ironmonger, knew just what to do and how to do it. God's workman was now on hand, with exactly the requisite training. The wings of the butterfly had been folded up under the skin of the caterpillar thus unconsciously made ready for its new sphere.

Carey, notwithstanding obscure origin and limited advantages, had a foreordained fitness for his work. His father, albeit he was one of the "apostates of the loom," held, in 1767, the twofold office of parish clerk and schoolmaster, and so William got help in his pursuit of knowledge. As a lad, he shewed a special aptitude for language, and learned by heart nearly the whole of Dyche's Latin vocabulary. Books of science, history, travel, had for him a special charm, and he could always "plod." When he was apprenticed to Clarke Nichol, the shoemaker, he found among his master's books a New Testament commentary, in which, for the first time, he got a glimpse of Greek letters. His curiosity excited, he sought from a learned weaver his first Greek lesson—all this before conversion, with, of course, no thought of going to India and becoming the century's great translator. And when, years after, he offered himself as a missionary, he had still no conception of the sphere God had for him. His early dreams of mission work were of the South Seas, made familiar through Cook's voyages. But God

turned him to the Indies; and not until he got to Serampore did he begin to see the meaning of that early passion for Latin and Greek.

When, in 1864, at a crisis in the Telugu Mission, John E. Clough offered to go to the "Lone Star" field, and persisted in going, against every discouragement, one of the great objections raised by Dr. Baron Stow and others was that he was not educated as a minister, but as a civil engineer; and what did the American Baptist Missionary Union want of a civil engineer in Southern India? Still, he felt a strange destiny calling him. He was born the same year that the mission was, and had been unconsciously preparing for work there, and now the call of God was so loud that he told Dr. Stow he must find some other way to go, if the Board would not send him. They sent him out, not without misgivings. Thirteen years later it appeared why this very man had been so called of God. In the great famine of 1876–1877, it was his certificate of civil engineer that won for him the appointment to take the contract for digging the four miles of the unfinished Buckingham Canal, which enabled him to employ thousands of starving natives, and so secure them wages and means to buy food. It was that famine and that civil engineering that brought Mr. Clough into such sympathetic contact with the Telugus, and enabled him, when not at work, to read to them the Bible and teach them the saving Gospel. Out of this came that marvellous revival which stands unique in all Christian history. Who was it that foresaw that a civil engineer could do most efficient work just at that crisis, and, years before, sent John E. Clough to India?

The providence of God uses means, strangely coincident in time, yet different in kind, to bring about His purposes.

We have seen elsewhere how, early in the century, systematic work was begun among the Jews. When God has His plan, He also has His man. In this case, it was Christian Friedrich Frey, a German proselyte from Judaism, educated in Berlin by Jänicke, and destined for the service of the London Missionary Society. Being in London, in 1801, with two other Berlin students, while waiting to go to the Dark Continent, he found another dark continent close at hand, as he came in contact with London Jews. Appalled by their benighted condition, his great heaviness and continual sorrow of heart moved him to ask to be allowed to work among them, and it was so determined. Thus He who chooses whom He will, raised up this humble convert from Judaism to lay foundations on which should be built great enterprises for the evangelization of His people. Not only did Frey set in motion the work in London, but he was the real founder of the first American mission among the Jews, in 1820.

When, in 1815, the London Society became affiliated with the Church of England, Rev. Lewis Way was the main mover, a clergyman whose wealth and energy were singularly laid on the altar of Jewish missions. And here, again, we note the beautiful mystery of Providence. The sound of a going in the tops of the mulberry-trees was once the Lord's signal to David. And it was the sight of some old oaks that led Mr. Way in his career. In Devonshire Park stood some gigantic trees of great age, and, as he looked admiringly on them, he remembered a curious provision in the will of the late owner, that no axe should hew down those giants "until Israel's return and restoration to the Land of Promise." This weird condition of a legacy arrested his thought and turned his mind toward the

prophecies concerning the Jews. He saw their scriptural future, and God's declared purpose concerning them; he felt the force of the law: "to the Jew first," and fell at once into the Divine plan and became a co-worker with God.

While we are writing these pages, the jubilee of Rev. John Wilkinson's work for Israel is attracting much interest. This beloved man of God, converted at fourteen, in 1851, had the needs of the Jews providentially brought to his notice, and was asked if he would make their evangelization his work. It was a new thought, but, as he honestly prayed about it, the voice of the Lord was heard by him in a definite impression, which fifty years have only confirmed: *That is your sphere.*

He entered the Jews' society's college for three years, and from the time of his entrance on direct mission work has given himself with increasing devotion, and exclusion of all else, to this as his life-sphere. House-to-house visitation, visits to the cattle market and wherever the Jews resort, preaching Christ, distributing Bibles and tracts, holding conferences on Jewish work—these and other means he has sedulously followed and with great success. For nearly a quarter century he travelled ten thousand miles a year, and averaged from thirty to forty hours a week in public and private work for the Jews. In 1876 he cast himself wholly on God for both guidance and support, and took as his single purpose preaching Christ to the Jew. He has never taken any salary from the mission funds, and never incurred for himself or the work any debt. He is expending some ten thousand pounds yearly, and has built a hall for his work costing nearly $10,000, and opened in 1892. He has also distributed over 1,000,000 copies of Salkinson's Hebrew New Testament, and

portions of the Word in various languages spoken by the Jews in different parts of the world. No one who knows Mr. Wilkinson and has watched his career has any doubt that it was the voice of God he heard when he took up this as his life service. His spiritual, scriptural methods, his tact and wisdom, his faith and argumentative power, his marvellous sympathy with the Jew, all mark him as the man for the place.

A similar preadaptation discovers itself in Robert W. McAll and his wife for their mission among the French *ouvriers* at the crisis of affairs. Three things were needful for a complete fitness for the peculiar work then undertaken: in addition to the spiritual qualities—which, of course, are like bed-rock for any such enterprise to build on—there was needed a man who could assimilate rather than antagonize; some one who could adapt buildings to the purposes of the *salle*, and some one who could help in service of song. Mr. McAll was a man who never attacked Romanism, but kindly and winningly presented the positive charms of the simple Gospel. He was a trained architect, and could draught a plan for a building or at once modify an existing structure to the purpose of a religious service; his wife was a poet and a musician, who could both write hymns and set music to them, and then preside at the organ and conduct the song-service. In these and many other points, they found and felt, when they got at work, how strangely God had prepared them for it, in even minute particulars.

Dr. McAll's work may be viewed in three aspects: as adapted to the precise wants of the people; as purposed in God's eternal plan; and as remedial of the anarchy which is one of the most threatening perils of modern times.

Any one who has known this work from inside will acknowledge that, since the apostolic age, there has been no mission more precisely adapted, in its methods and its men, to the circumstances and the times.

Gambetta had protested that clericalism was the foe of France, and there had been great defections in the ranks of the papacy; many who have since been conspicuous had gone out from the Church of Rome. There was very widespread revolt against the priesthood, and many prominent Frenchmen were unconsciously Protestants. Just at this precise time, after the Franco-Prussian war, Mr. McAll went to Paris. Had he adopted a clerical dress, manners, or methods, or in any way identified himself with clericalism, he would have failed. But the simplicity of his methods attracted the working people and disarmed all hostility; moreover, he never asked for money; not a centime, for all the privileges of the halls, though the people were accustomed to pay the priests for every service of the Church. That humble man took the common people of France by storm.

When McAll stood on the Boulevard in Belleville, in 1871, a workingman stepped up to him and told him of hundreds, ready to hear a Gospel of truth, and not of forms and ceremonies. It was another Macedonian cry; and that consecrated man and his wife, going into the midst of the Commune, into the very quarters of anarchy, unarmed, as Livingstone went through Africa, living among them, thereby won love, by the gentle suasion of a simple life! It is one of the sublime stories of the century, the whole-souled devotion of Robert McAll, giving himself and his slender fortune, with absolute unreserve, to this mission. And is it not plain that there was a foreordained fitness? It was

at the very time when papal power was waning that this man and his wife, not knowing what they did, except that they obeyed the will of God, went to France.

Cav. Luigi Capellini, founder of the "Evangelical Military Church" in Rome, in 1872, is another example of this providential adaptation of the man to his work.

His term of service strangely synchronizes with McAll's at Paris, and he was called "the soldiers' friend," as McAll was, "the friend of *les ouvriers*." Because Capellini's work was for men who were serving their term in the Italian army, and it was meant of God to reach them while in the barracks, it was in such surroundings that he himself found light through Castioni, the Bible colporteur. His own conversion, and the time and manner of it, all suggested to him the remarkable sphere of his twenty-five years' service and fitted him for it. He was to lead young men out of Romish errors, and so he was bred in them. It was through seemingly accidental contact with the Word of God, some stray leaves of which he picked up in the streets, that he first came to know his darkness and grope after light; hence the prominence given by him to the circulation of the Scriptures among the soldiers. Those whom he was to lead to a new faith and life must meet opposition and persecution; and so God trained their leader in the school of antagonism.

The closer we study the career of this "Gospel captain" with his military church, the more obvious will it become that for this same purpose God raised him up, fitting him in advance and with a strange exactness, for the precise work for which he was destined. We see the aptitude, not only in his experience, but, back of that, in his whole history and character and

training. His simplicity of aim, his native courage, his singular tact, his passionate love for young men, his organizing faculty, his indifference to personal discomfort, his readiness of resource, his humility and spirituality—such elements of fitness could be secured only by One who, aforehand, makes His instrument ready for His work.

Verbeck of Japan, is as conspicuous an instance as the century furnishes, of this Divine foresight and election to service.

His inborn fitness was supplemented by an unconscious training. For nearly forty years God used him for the making of this new state, to pull down and to build up, to work not for civilization only, but for an enlightened Christian empire, with liberty, humanity and righteousness as its basis. For this work a rare combination was required, and just that combination was found in Verbeck, modesty with merit, the boldness of a lion, the wisdom of the serpent, the harmlessness of the dove. Genuineness was a first necessity, and the Japanese found him so true that they likened him to their favourite "flawless crystal sphere" which first gathers and then scatters sunlight. To mould Japan he must be above suspicion of political intrigue; and Verbeck was a citizen of no country, born in Germany, hailing from America, yet so identified with the Island Empire that, when he was buried, Japanese veterans formed his military escort, and the government bore the cost of his funeral. He was the one cosmopolitan missionary in Japan.

He had rare common sense, humour, unselfishness, tact; by training, a civil engineer, a theological student, an accomplished linguist—at home in five languages—educator and evangelist, orator and translator, intelli-

gent believer and sagacious counsellor; a gentleman for his manners, a cosmopolite for his sympathies. He could keep his self-respect and yet respect the opinions of those who differed with him; he could counsel without commanding, and overcome in argument without being overbearing in spirit. He loved nature and art, music and poetry, children and dumb beasts. His conquest of self fitted him for the conquest of others, and his self-oblivion made possible the highest service.

The natives called him *Hakasè*—learned professor—yet he never assumed the air of superiority. While doing his best work he sagaciously avoided publicity, for to proclaim success would have been to forfeit it. Had he sounded a trumpet, it would have drawn to what he was doing the attention of inquisitorial foes, and brought risk to converts. And so he was content to keep silence and leave it to events to justify his course, and trust to God to reward his service.

With what Divine prudence a man had to act, when he was himself promoting a prohibited "evil sect" and teaching a "doctrine" which the law of the land was trying to stamp out! God gave this silent man to mould Japan at this crisis, and paralyze the arm of persecution; to win such confidence as to become the adviser of the government, and shape civil and military affairs, as well as religious.

Moreover, God brought him to Japan in the very year when that empire was first open to foreign trade and residence, and moved him to the eastern capital in the very year of the establishment of the new régime under the Mikado. Ten years earlier would have been too early; ten years later, too late; but God makes no mistake. He knoweth the times and the seasons.

Dr. Verbeck was always on the alert. He saw the

era of toleration coming, and, a few days before the removal of the edict boards in 1873, handed to the minister of religious affairs a "rough sketch of laws and regulations for the better control of church affairs in Japan." Then, when the ban was removed, he felt free to turn his efforts to the building up of a Christian state.

In 1877 his connection with the government ceased, and the emperor signalized his retirement from office by the decoration of the third class of the Order of the Rising Sun. Even this he valued, most of all, as an indirect "tribute to the cause of missions" and a means of better service. It made him a guest at the imperial audiences, but he cared for this only as a means of promoting the Kingdom of God. Fame and rank were mere sceptres, held for another Master, and he would not have any honours used as capital for self-glory.

Such were some of the men whom God raised up and used in the nineteenth century as vessels of mercy, prepared aforehand to His glory.

PART FIFTH

"THY HONOURABLE WOMEN"

CHAPTER XIII

"OF THE CHIEF WOMEN"

WOMAN'S place in God's plan it was given to the last century more fully to make plain.

Her duty, capacity, and destiny have had a new era of revelation. In Old Testament times, some seven women stood out from the rest as if meant as types of the future position of their sex: Eve, mother of all living; Sarai, afterward Sarah, princess of Jah, mother of the son of promise; Miriam, mother of sacred minstrelsy and female prophecy; Deborah, first woman judge and ruler, forecasting woman's modern sceptre; the queen of Sheba, type of woman's homage and offerings to the Prince of peace; the queen of Massa, mother of the sages, Lemuel and Agur; and, last of all, Esther, queen of Persia, type of woman's intervention and intercession.

There may be, in these seven, a foretoken of the prophetic, priestly, and kingly privilege of the daughters of Eve. Correspondences, singularly close, may be traced with seven conspicuous women of the New Testament: Mary, the mother of God's Holy One; Elizabeth, mother of His forerunner, who was also a child of promise; Anna, the prophetess; Priscilla, teacher of Apollos; Lydia of Thyatira, the praying woman; Phœbe, the deaconness, and the "Elect Lady" of John's Epistle.

The chief woman of the century is perhaps Victoria; and it is a fact of great force that the Victorian era is

coincident with woman's era. Born in 1819, and dying just as the new century was opened, the life of Britain's queen spans four-fifths of the mission century. No other monarch, man or woman, has so long and so well held any sceptre. Called to the throne when just entering her nineteenth year, she continued to rule with a firm hand, clear mind and pure heart, until her sixty-fourth year of reign was nearly complete, her record as a Christian queen thus being interwoven with the whole history of the century.

The Victorian era coincides with that of missionary expansion, and, especially, of woman's epiphany—her emergence out of her long eclipse. Like Esther, Victoria came to the kingdom for such a time as this. God had a design in putting such a woman at such a time on the throne of the leading Protestant missionary nation; and, by her hand, for nearly two-thirds of the century, modifying, if not moulding, many of its great events and issues.

She reminds of Deborah, who also seems to have held her sceptre for threescore years, and whose devout recognition of God was united with such capacity and sagacity that she was also resorted to constantly for counsel. Taught in childhood moderation and self-control, to be fearless and faithful, to study economy and practice charity, Victoria was a woman of piety and prayer. With marked aptitude for the conduct of affairs, she mastered the political history of her epoch, until she could advise her own prime ministers. A lover of truth, she would tolerate no liar in her presence. When first informed of her accession, she would not permit the primate of the realm to leave her without prayer for her guidance; and, though the screen of privacy forbids close inspection, her influence appears

to have been uniformly on the side of truth and peace; and, especially where the affairs of the State touched those of the Church and the progress of evangelical Christianity throughout the world, she threw the weight of her authority on the right side. One instance, at least, has come to the light, in which her touch gave shape to a proclamation which intimately affected missions in the Orient, namely, in connection with the transfer of the East India Company's control to the British crown after the Sepoy mutiny.

When "those fatal cartridges," supposed to be smeared with the fat of beef and pork, had excited the horror of both Brahman and Moslem, and drove them into a common alliance of resistance; when, as Sir Charles Napier said, "they feared not conversion, but contamination," it was necessary, if peace were to be permanently restored, that the attitude of the government should be clearly defined as one of non-interference with the religious faiths of its Indian subjects; and yet the Christian character of Great Britain should not be compromised. Patronage of idolatry must not be hidden beneath professed neutrality, nor toleration of heathenism sink into a virtual denial and betrayal of Christianity.

These were difficult and delicate circumstances for any governmental action. Draughts of the proposed "proclamation" were submitted to the Queen for signature: the first she returned as unsatisfactory, and the second she amended with her own hand. The word "neutrality" she erased, and some phrases were added by her pen, which we indicate by italics:

"We hold ourselves bound to the natives of our Indian Territories by the same obligations of duty which bind Us to all our other subjects, and those obliga-

tions, by the blessing of Almighty God, we shall faithfully and conscientiously fulfil.

"*Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion,* We disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in anywise favoured, none molested or disquieted, by reason of their religious faith or observances, but that all alike shall enjoy the equal and impartial protection of the law; and We do strictly charge and enjoin all those who may be in authority under Us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

"And it is our further will that, so far as may be, our subjects of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified by their education, ability, and integrity, duly to discharge.

"*May the God of all power grant to Us and those in authority under Us, strength to carry out these our wishes for the good of our people.*"

This Christian queen thus sought to declare herself and her sceptre as in allegiance to the King of kings; and she evidently felt, with Lord John Lawrence, that "Christian things, done in a Christian way, will never alienate the heathen"; and that it is "when unchristian things are done in the name of Christianity, or when Christian things are done in an unchristian way, that mischief and danger are occasioned."

A great queen, who was also a humble believer, and fed on the Word of God and devout books; a woman of prayer and a lover of missions, grieving when any public act required her sanction which imperilled any true

interest of mankind, and rejoicing to use her unparalleled opportunity to promote the progress of the Gospel—such a queen belongs among the promoters of missions.

In many other ways we can trace her Christian influence, and in nothing more than in that illustrious succession of Governors-General in India, which has no parallel in any other country or age for high Christian character and political integrity; and who, almost without exception, were the friends, advocates, and promoters of missions.

During these sixty-four years of the Victorian era, woman, for the first time, found her true place in the Kingdom of God; and every great advance in her organized activity has originated or taken organic form within this period. The great zenana movement, just crystallizing into form at the time of Victoria's accession, for the first time made British women feel the awful fact that over one hundred millions of women and girls, in India, were shut out from all approach by male missionaries, one-tenth of the number being under fourteen years, and an equal number being widows, fourteen thousand of whom were under four! And so the noble work, linked with the names of Thomas Smith, John Fordyce, Alex. Duff, and the romance of Mrs. Mullens' slippers, grew to be one of the leading forms of woman's manifold ministry.

The organization of women has accomplished several things never done so effectively before: women have gathered and spread information of mission work, multiplied cheap mission literature in leaflet form, stimulated united supplication, deepened womanly consecration, "organized the littles" in systematic giving, sent forth and supported women in the field,

and given the world a new generation of missionary-spirited offspring.

The Woman's Christian Temperance Union was another of the remarkable results of the new activity of Christian women. It has waged a war against drinking saloons which, for heroic daring and desperate aggressiveness, has perhaps no parallel. Another development has been the Woman's Social Purity League, with its kindred warfare against the Demon of Lust—that Moloch of civilization. The Woman's Christian Association was yet another of the epoch-making organizations of this, the Woman's Century; and last, but not least, has come the new era of woman's medical missions, which ten years ago had in the field sixty fully qualified women physicians.

In the great Ecumenical Conference in New York, among the subjects treated, special prominence was given to woman's work. Marvellous had been the developments in this direction. The organization of Christian women for the redemption of non-Christian women throughout the world, was recognised as one of the most extensive of all the forms of religious activity that history records. For the last thirty-five years this has been the characteristic feature of missionary work.

Every phase of woman's work was represented in the New York conference, and representatives from all women's boards the world over were present, with many women and girls educated and Christianized through those societies. One entire day was given up to women, and was under their leadership; the morning being given to discussion, the afternoon to topics and problems presented by missionaries, and the evening to popular addresses.

Historical sketches of the several Woman's Foreign Missionary Societies preserved and recorded interesting facts about the beginnings of these organizations.

The Baptists of the Maritime Provinces were pioneers in woman's mission work in the Dominion of Canada, the first woman's society having been organized at Canso, Nova Scotia, 1870.

Strange leadings of Divine providence brought about this result. His Spirit entered the heart of a young girl in this small village and led her to offer herself to His service wherever He might lead. Her name was Miss H. M. Morris (afterward Mrs. Armstrong). A desire to carry the blessed news of salvation to her heathen sisters burned in her soul. A still small voice made itself heard, when she prayed alone, and created a divine disquiet amid common activities. Happy in teaching and working among the poor and ignorant at home, she, at first, thought this a mere fancy and delusion and tried to shake it off; but, after repeatedly laying the matter before the Lord, she resolved to respond to God's call, at all costs, and go wherever the Master led.

The Baptist Foreign Mission Board of the Maritime Provinces "had barely sufficient funds for the work already undertaken, positively nothing for any new enterprise"; but the voice within would not be quieted; and, putting her whole trust in the Lord who was calling so loudly, she resolved to start for Burma, alone, without any means of support, and secured passage. Before leaving Halifax, some gentlemen, prominent members of Baptist churches, visited her on the boat, and persuaded her to remain awhile, visit the churches and enlist sympathies and prayers in mission work.

She appeared again before the Foreign Mission

Board, this time being accepted and authorized to form woman's missionary societies in the churches. Through the provinces she went, overcoming difficulties, allaying prejudices, arousing enthusiasm, and kindling a flame that has never since gone out. In three months she visited forty-one churches and organized thirty-two mission societies. When she sailed for Burma, all money necessary for passage and support for a year was secured, and she went forth, followed by the earnest prayers of hundreds of women.

Scarcely before 1860 did any of the Friends engage in foreign missionary work. Between 1870 and 1880 American Friends opened, or took charge of, several foreign mission stations; but ignorance of the subject, and its natural result, apathy, prevailed, and the Holy Spirit stirred up certain women to more fervent and active interest in the cause, and made them feel a sense of personal responsibility. They began to organize local foreign missionary societies among the women and children. Under the manifest working of God's Spirit these societies sprang up in different places, about the same time and without concert of action among the leaders, sometimes without knowledge of one another's action, so that, during the five years following 1880, Woman's Foreign Missionary Societies were found in ten of the then eleven yearly meetings of the Friends in America.

The special missionary work of the women, of the United Brethren in Christ, began in a little room, near Dayton, Ohio, where Miss Lizzie Hoffmann spent the night in prayer concerning her personal call to missionary work. She did not go to a foreign land, but was led to labour for the organization of the women of the Church for active and special work in missions. Others

became interested, and prayed and planned until an organization was effected in the Miami conference, in 1872. Following this, a call was made for general organization, in 1875, when the "Woman's Missionary Association of the United Brethren in Christ" was fully formed.

In 1871, at the regular afternoon prayer-meeting of women in Honolulu, Hawaiian Islands, they resolved to form an auxiliary society to the Woman's Board in Boston. Mrs. Lydia V. Snow, one of the pioneer missionaries to Micronesia, had just arrived, and was to sail in a few days for her field. Her intense nature glowing with enthusiasm from two years' association with the work of the Woman's Boards of the United States, she presented her appeal to the little group gathered for prayer in the corner of the old church. Her fervour met a warm response, and the result was an independent "Woman's Board for the Pacific Islands."

Within the last century we have seen woman enfranchised, not only domestically and socially, but politically and religiously, and becoming the power in the world and the Church that God meant she should be. She has great capacity for teaching and patience for enduring, and is especially fitted to care for, sympathize with, and reach, her own sex. Hitherto in denominational schemes, much neglected, and her work almost ignored, the time has come when her capacity and sagacity, her intelligence and her consecration, constitute her a leader of the modern missionary host.

Woman holds, also, the keys of the domestic sanctuary, in her opportunity to form youthful character, and can do much for the rising generation, fostering a spirit of consecration to the work of God in evangelizing the

world. The world and the Church are indebted, under God, for the labours of Timothy, to the unfeigned faith that dwelt first in his grandmother Lois and his mother Eunice; so that, from a child, he had known the Holy Scriptures. Back even of a pious education, was a pious ancestry, transmitting an aptitude for a religious life. Napoleon said: "France is lost for want of mothers." Libanius exclaimed: "What women these Christians have!" A boy of Athens boasted that he ruled all Athens, because he ruled his mother, his mother ruled his father, and his father, the city." But there is a reverse side to this: The mother shapes the character and influence of the child, the child determines the future man or woman, and so in the hands of the mothers God puts the character of the whole generation that in thirty years is to give shape to society. In tracing rivers to their sources, we find a point where, by the palm of the hand, one may divert the current to any direction. At such a point in the stream of human life God puts the mother.

Who can measure woman's work for the conversion of woman in pagan countries, and in the organization of her own sex in Christian lands for missionary effort? She can especially understand and appreciate the condition of her own sex, and the elevation to which the Gospel has brought herself, and can bring her degraded sisters; and she alone can have access to women in countries where the restrictions of the seraglio, harem, zenana, forbid a man to enter even as a physician.

Simon Magus founded his heresy by the help of Helena, a prostitute. Nicolas of Antioch, the founder of all impurities, led about troops of women. Marcion also sent in advance to Rome a woman for his greater pleasure; Apelles had Philomena for a com-

panion; Montanus first corrupted Prisca and Maximilla with gold, and then polluted them with heresy. Arius, that he might deceive the world, deceived first the sister of his prince. Donatus was aided by the fortune of Lucilla. The blind Agape led the blind Elpidius. Galla was allied to Priscillian, and Justinian was associated with Theodora. Woman has been an auxiliary in evil; and God ordains woman's work to be the great auxiliary to man's for the uplifting of the world.

To a theological student who inquired, "Shall I go to the heathen married or single?", Dr. Eli Smith replied, "By all means married. Because a single man must depend on another missionary's wife for home comforts, etc., which is unfair. Because the question is not whether he shall take care of a wife, but she, of him. Because a single man in the East is looked upon as corrupt. Because women prove equal, if not superior, to men in Christian work. Because nothing more influences the heathen mind than the exhibition of what Christianity does for woman and home life."

Woman sets us the example of self-sacrifice; the Hebrew women gave their polished metal mirrors to be cast into the mould of the brazen laver for the Tabernacle. The Roman maidens gave their tresses to make bowstrings for the Roman soldiers in the second war with Carthage; the Tyrian girls gave their long locks to be woven into cables to defend the city against Alexander, as Japanese women their raven hair to the Japanese temples, for ropes, and as the women of Ephesus contributed their jewelry to restore Diana's temple. Women have in all history led in the heroism of self-denial.

Woman's nature gives predominance to love. Religion is, primarily, a matter of the affections; although

holy living demands a basis in conviction or belief, there may be this, with no structure of godly character resting upon it. When love responds to faith, true union with God begins; and hence, so far as the affectional nature predominates, we get the noblest development of piety. From the days of Christ's ministry, women have been largely in the majority among His followers, distinguished alike for service and suffering for His sake. The elements of womanly character, therefore, indicate a peculiar fitness for philanthropic and Christian work. St. Elizabeth of Hungary, before she could read, used to go into the castle chapel and bow before the image of the Crucified, and place her little golden crown before the thorn crown.

Whatever may be woman's rank in the purely intellectual sphere, her affectional and emotional nature lifts her to a special height. Women have been eminent in literature, like Martineau, Browning, Bronte, Beecher-Stowe, Edgeworth; in art, like Hosmer and Bonheur; in science, like Somerville and Mitchell; in humane work, like Barton, Patton, and Nightingale; but in direct and indirect missionary work, woman is preëminent. The life of Harriet Newell has made many a missionary, and heroic women have set us all an example of missionary consecration.

Woman's work for the lost world is a natural result of conscious indebtedness to her Saviour and His salvation. Independent of the influence of Christianity, she has been, everywhere and in every age, the slave, the tool, the victim of man. Education, even in the garden city of the Orient, was the badge of the courtesan. Degradation and thraldom were the universal law of her condition. When Christ condescended to be born of a woman and call a Jewish maiden mother, He

elevated the sex to a new dignity. Henceforth her social progress began. Paganism had treated her with contempt, as it does still. The Turk feels insulted by an inquiry after the welfare of his wife and daughters; and to bury a female child alive carries no twinge of suffering to a heathen mother's heart.

Even Judaism treated woman with comparative contempt. The Talmud abounds in insulting references to women, classing them with slaves and idiots. "Woman in Persia," by Laurie; "Woman in India," by Rudolph, and "The Women of the Arabs," by Jessup, shew what woman still is, independent of the uplifting power of the religion of Christ.

The new version of the Old Testament gives authority and inspiration to Women's Foreign Missionary Societies by its rendering of the eleventh verse of the sixty-eighth Psalm: "The Lord giveth the word; the women that publish the tidings are a great host."

CHAPTER XIV

"WHICH LABOURED IN THE GOSPEL"

HANNAH MARSHMAN, wife of Joshua Marshman, both of whom were associated with Carey, Thomas, and Ward at Serampore, has been called by Dr. George Smith, "the first missionary to the women of India, and indeed the first of all women missionaries of modern times."

This fact and her providential prominence entitle her to more than a passing notice. Her life spans the eighty years from 1767 to 1847, the last forty-seven of which were spent in connection with the Baptist Brotherhood, that was the nearest approach perhaps in the last century to the apostolic community of the first. Her arrival in India was in 1799, and the whole of the life she lived there was given to the uplifting of her own sex. Giotto with one stroke drew a circle, and Dr. Smith with one stroke of his pen, like a master biographer, sketches Mrs. Marshman's whole character, as "a Martha and Mary in one, always listening to the voice of the Master, yet always doing the many things He entrusted to her without feeling cumbered or irritable or envious." And so, her great frugality and womanly prudence helped the Brotherhood to self-support, and not only so but to widespread benevolence. But God gave to her leadership in woman's work for woman. She built up in India the first Chris-

tian boarding and day school for girls, starting with two scholars, in May, 1800. It worked chiefly among Eurasians or East Indians, and proved a valuable evangelistic as well as educational agency, sending out trained Christian women ready for home mission work among their own sex, and laying broad foundations for female education among Hindus and Mohammedans.

Once having made a beginning, efforts in behalf of the girls and women of India found various uplifts from all sides. The Brotherhood issued, in 1822, a pamphlet on " Female Education in India," which was reprinted in England, and gave fresh impulse to the movement. Public attention was aroused and public-spirited men and women gave encouragement. In 1807 Mrs. Marshman opened her first native school; and, in 1819–1824, her Serampore Native Female Education Society, whose object was to build a solid basis for the work for all time to come, conducted fourteen girls' schools with two hundred and sixty pupils, and at its other stations there were about as many more. Mrs. Marshman's eldest son, John, married Alice Sparrowe in 1846, and when, in 1847, the venerable mother died, the daughter-in-law took up the work she had laid down, and carried it on with great success.

Mrs. Sale at Calcutta in 1858, and Mrs. Hannah Mullens, who was a young woman of twenty-one when Hannah Marshman died, gave new scope to the work in 1860. Other names are linked with the training of India's daughters, such as that of Miss Cooke (Mrs. Wilson) in Bengal, Margaret Wilson (wife of Dr. John Wilson) in Bombay, and Mrs. John Anderson in Madras.

Another distinct and vastly important step forward

was the so-called zenana work. The ladies of caste could not go to school outside of their secluded homes, which were polite prisons; they were like beautiful birds behind golden-barred cages. To reach them the zenanas must be entered, and this could be only by women.

Dr. Thomas Smith, at that time a colleague of Dr. Duff, appears to have been the first publicly to suggest this. In March 1840, in the Calcutta "Christian Observer," he outlined a plan for the "domestic instruction of native ladies," supporting his project by sundry endorsements, among which was that of Duff's first Brahman convert, Rev. Mr. Benerjea. But for sixteen years there was little done. In 1855, for the first time, the zenana work took organic form as an institution of the Free Church of Scotland, under Rev. John Fordyce. He called on certain native gentlemen, and got their consent to the visits of zenana teachers into their homes, no promise being given, however, as to silence on the subject of Christianity; and in January Mrs. Fordyce went to the zenanas and introduced Miss Eliza Toogood; and a new era began for India's daughters. Some thought the experiment doubtful, but God was behind it, and the extension of the movement was more rapid than any one had hoped. Miss Isabella Marr, from Calcutta Normal School, joined Miss Toogood, and both had an enthusiasm that was contagious.

In September 1855, at the Bengal missionary conference, Dr. George Smith gave a paper on female education in India, exhibiting the results of a seven months' experiment. The fruits of the work thus begun by Hannah Marshman may be seen, as stated by Miss Gardner of the Union Missionary Society. In

1893, in secondary and lower primary government schools in Calcutta, there were nearly 300,000 female pupils, beside the large number in girls' schools not aided by government. In Bengal, the next year, there were over 100,000 in government schools, Madras and Bombay approximating the same figures, while in the Northwest Provinces marked progress has been made. The closing decades of the century witnessed the rise of two women's colleges, at Calcutta and Lucknow.

Women's medical work belongs to the history of this movement. It seems to date from 1867, when Dr. Humphrey, of the American Methodist Mission, trained a class of young women, hoping that they could go where he could not. Shortly after, Miss Swain, of the same mission, the first woman ever sent forth as a doctor to any part of the non-Christian world by a missionary society, came to India to start the first women's hospital. Since then this new form of woman's work has spread rapidly and gained in favour, until, three years since, 1,377,000 women patients were treated by women.

Notwithstanding all this noble work of women for women, only one out of one hundred and fifty of the 150,000,000 Indian women can read, and even among the 1,250,000 nominal Christians there still remain twenty per cent in the same ignorance. But Christian education for the women of India has more than begun, and the graduates from these schools are building up Christian homes, and helping to pervade India with Christian influence. Seven-eighths of the medical women students in Asia are disciples of Christ, and in Madras nearly all. Thus, on the foundations laid a hundred years ago by Hannah Marshman, God is rear-

ing a structure of Christian womanhood which is to stand till the Lord comes.

No woman stands out in the century's annals as more a missionary heroine than Mrs. Ann Haseltine Judson. In no trials of courage or patience, of faith or love, did her sublime confidence in God and consecration to duty fail. Thousands of miles from home, standing alone at her post, her husband absent, and with scarcely any one about her whom she could trust, she calmly waited, "leaving the event with God." Afterward, when wrecked health compelled her to return to America, she left her husband at his work and faced that long voyage, sick and alone; then, after recruiting her own health and gathering a little company of missionaries, she started back, never again to see her native land.

The last part of this heroic history ought to be more fully recorded. War between England and Burma brought chaos in the mission field, and Dr. Judson was violently arrested under suspicion of being a spy, and imprisoned. She sent her servant to learn his whereabouts, and, when at last allowed to see him, she found him in a condition disgusting and hideous beyond description. She approached the Queen, but received no encouragement. She so baffled the officers sent to her house as to secrete and save the money needed for supporting life, and almost daily for seven months sought help from some one of the royal family. Often she returned from that dreary prison at nine o'clock at night, solitary and worn out with fatigue and anxiety, only to invent some new scheme for the release of the prisoner. At last she was allowed to make a small bamboo room in the prison enclosure, where her husband could be more comfortable. In the midst of such circumstances

a little child was born; and, when again able to look after her husband, he had been put in the inner prison in five pairs of fetters. More than a hundred men were shut in a small room, like the Black Hole of Calcutta, with no air save what came in through the cracks in the boards. After she had secured to the prisoners the privilege of eating in the open air, they were, without warning, carried to a distant city. "You can do nothing for your husband," said the heartless officer; "take care of yourself."

Learning where the prisoners had been taken, she took her baby and started after them. Almost wild with pain and prostration, she found them in an old shattered building, partly exposed to the burning sun, chained two and two, and almost dying. "She prevailed on the gaoler to give her shelter in a wretched little room, half-filled with grain, and in that filthy place, without bed, chair, table, or any other comfort, she spent the next six months." To add to the misery, small-pox broke out in her family, and, after nursing the patients, she was taken sick herself. Here was a mother at death's door, the father, half-dead in a filthy prison, the babe crying for food with hardly any one to care for it, and all in a strange land, and among enemies.

When the war was over, the English commander honoured her with distinguished attentions, and the English in that part of Burma looked on her as their saviour. "She had had no helper or adviser. With her babe upon her breast, her husband in a pen not fit for swine, and all the nation against her, she had never faltered."

When the mission station was changed to Amherst, the missionaries built a home and prepared to teach

once more the good news. Dr. Judson was called to Ava to assist in the making of the treaty; and, while absent, she who had crossed the oceans alone, had followed her husband from prison to prison, and been a friend to the friendless in their distress, passed away. They buried her body under a hopia, or hope, tree, and the native converts mourned for "Mamma Judson."

Professor Gammel says of her:

"History has not recorded, poetry itself has seldom portrayed, a more affecting exhibition of Christian fortitude, of female heroism, and of all the noble and generous qualities which constitute the dignity and glory of woman. In the midst of sickness and danger, and every calamity which can crush the human heart, she presented a character equal to any trial, and an address and a fertility of resources which gave her an ascendency over the minds of her most cruel enemies, and alone saved the missionaries and their fellow-captives from the terrible doom which constantly awaited them."

Eliza Agnew is an example of one woman's work in the foreign field. One day a teacher in New York City told her pupils of the heathen, and a little girl, eight years of age, resolved to be a missionary when she grew up, and tell the heathen about Jesus. She never forgot this resolve. Until she was thirty years old domestic duty detained her at home, but, when free to leave, she went as a missionary to Ceylon.

She became the head of the boarding-school at Oodooville, and remained in Ceylon for forty-three years without once going home for a rest or a change. When friends would ask her, "Are you not going to America for a vacation?" she would reply: "No; I have no time to do so. I am too busy."

She taught the children, and even some of the grandchildren, of her first pupils. More than a thousand girls studied under her. She was much loved, and poetically called by the people, "The mother of a thousand daughters." During the years she taught in the school more than six hundred girls went out from it as Christians. Most of these came from heathen homes and villages, but no girl, having taken the whole course, ever graduated as a heathen.

Near the close of her brief illness, a missionary present asked Miss Agnew if he should offer prayer and for what she would like him specially to pray? She replied: "Pray for the women of Jaffna, that they may come to Christ." All through her missionary life she had thought very little about herself, and her last thought was for others.

Louise H. Pierson went to Japan in 1871, under the Women's Union Missionary Society of New York, and spent over a quarter of a century in the Island Empire. She was one of three ladies who went out to establish a boarding-school, with the Bible as its bed-rock. They began on a small scale, for it was an experiment; women and girls being at first especially inaccessible. There was, however, growth, encouragement, enlargement, until a converted native, Kumano, became teacher in the mission school. Mrs. Pierson trained Bible readers, and with them she carried on a work of evangelization in Japan, which made her the equal of any male missionary ever in the Empire. And for more than twenty-eight years she lived and laboured in the Sunrise Kingdom, as Eliza Agnew did in Ceylon, and with like fruits. She was a preacher and teacher and trainer, modestly doing her work, but without being hampered by her sex. The results can be tabulated

only in part. The mission school organized in 1873 prospers. Under the original administration, a term of twenty years, forty-eight graduates went forth to build up Christian homes, or establish or assist in other missions. Under the present superintendent and principal, Miss K. L. Irving, several more have received diplomas. The Bible readers' school numbers one hundred and thirty, and they are prayerful and consecrated women, whose lives are given to public and private ministries to souls. At seventeen stations near Yokohama the Gospel is preached regularly. Like Eliza Agnew's life this is a new commentary on woman's work, which will intensely interest especially the womanhood of the Church.

At the Exeter Hall conference, in 1888, Dr. J. N. Murdock paid a high tribute to Mrs. Murilla B. Ingalls, who opened one of the most successful stations in the Burman department of the missions of the A. B. M. U., which led to the establishment of one of the largest and most prosperous churches. "Yet," he said, "she pronounces no discourses, and performs no ecclesiastical functions. She teaches the women and the men all that concerns Christian truth and church organization. She guides the church in the appointment of its pastor, instructs him in Bible truth and in pastoral theology, including homiletical training, and supervises all the work of the station. She keeps an eye on the schools and is sure to detect aptitude for teaching in any of the pupils, and sends them out to teach in the village schools. She has established *zayat* preaching, organized a circulating library, and keeps up a system of Bible and tract distribution throughout the district. She has encountered difficulties, but her perfect mastery of herself, her good

judgment, her equable temperament, her firmness joined by kindness, her ready tact, and her Christian spirit have brought her through in triumph. No jar has up to this time produced any violent change, nor has any impediment resulted in anything more than a temporary check to the prosperity of the mission. Her greatest difficulty with her people of late years has resulted from her persistent refusal to baptize her converts and to solemnize their marriages.

"And yet so delicate is this woman's sense of womanly propriety that you could scarcely induce her to stand on a public platform and face a promiscuous audience, even though she might not be asked to speak. A real overseer and leader of a numerous Christian flock, she does her work mostly in private, satisfied if she can only see her teachings reproduced in the public sermons and lectures of her native helpers, and bearing fruit in the lives of her people. In her relations with other missionaries she is unassuming and deferent, calling them to her aid for the purpose of ordinations, dedications, and other ecclesiastical observances. At first the wish would sometimes arise that this woman were a man; but that wish long since resolved itself into the prayer that God would give us more men, and women, too, of kindred spirit and equal faculty."

In the early days of woman's work in the foreign field, a missionary to China, Miss Adele Fielde, was recalled by her board, because of complaints of the senior missionaries that in her work she was transcending her sphere as a woman. "It is reported that you have taken upon you to preach," was the charge read by the chairman; "is it so?" She described the vastness and destitution of her field—village after village,

hamlet after hamlet, yet unreached by the Gospel—and how, with a native woman, she had gone into the surrounding country, gathered groups of men, women, and children—whoever would come—and told to them the story of the cross. "If this is preaching, I plead guilty to the charge," she said. "And have you ever been ordained to preach?" "No," she replied, with great dignity and emphasis—"no; but I believe I have been foreordained." "O woman!" said Dr. A. J. Gordon, "you have answered discreetly; and, if any shall ask for your foreordination credentials, put your finger on the words of the prophet: 'Your sons and your daughters shall prophesy,' and the whole Church will vote to send you back unhampered to your work," as happily the Board did in this instance.

CHAPTER XV

"WOMEN WHICH MINISTERED TO HIM"

Woman's kingdom generally comes without observation. Many are the hidden heroines who live and work in the obscurity of home life; the husband appears on the field, while the wife and mother is comparatively unknown; yet many a man has owed to his more quiet and retiring companion the main human help, if not spring, of his usefulness.

Madame Christina Mackintosh Coillard was a Scotch woman by birth, and learned as a child to love missions. At twenty-six, while with her sister, giving French lessons in Paris, she met François Coillard, the African missionary of Barotsiland, to whom, in 1861, she was married. On her wedding-day she said to her husband: "Never will you find me between you and your duty. Wherever you have to go, be it to the end of the world, I shall follow you." How well she kept her promise, her life shall tell.

Soon after the wedding they settled at Leribe, the French Protestant mission in Barotsiland. After a time of comparative peace and quiet, there began for her a life peculiarly filled with adventures, perils, privations, and suffering, and she developed the amazing faculty of being ever ready to accept a new and greater sacrifice than any she had yet undergone. Her husband has said: "The missionary is only a missionary in so

far as his wife is one, and helps him." She met famine, intense tropical heat, prolonged agonies of thirst, and troops of fierce savages; but she was so far from a hindrance, that her husband called her "a second providence."

She was a superior housewife withal, and could make her own dresses, bread, soap, and candles, as well as teach; and oftentimes she would cut out dresses for the wives of the king while she was talking to them of the prodigal son or some other sweet gospel story. She gathered the children in school, and made them her own household, taking them under her own roof, king's daughters and princes being among them. When some of the black girls she had taken to her bosom, as daughters, repaid her love with ingratitude, and ran away at night for shameful purposes, she only suppressed her deep sorrow and disappointment, and began anew. She was sickly for years, and fatigue and fever, ophthalmia and other illnesses, added to exposure and labours, brought the end. She had refused to seek health in travel and absence, and preferred to die at her post, as she did in 1891, one of the noblest sacrifices ever made to God for Africa.

Mary Louisa Whately, daughter of the archbishop, was a woman of remarkable character and equally remarkable work. Her name is linked with Cairo, which she visited in 1858, and in the English cemetery of which city she was buried thirty years later.

God's ways are strange, but they always are "right," and lead often by a circuitous route to the "City of Habitation." Ill-health drove Miss Whately, in 1860, to a southern climate, and her longing was for a rest in the land of Egypt, to which she had been attached by her casual visit two years before; and, while tarrying in

the City of the Caliphs, her heart was drawn out toward the little Moslem girls, whose life was spent in drudgery, and whose whole education, for time and eternity, was utterly neglected. At that time no effort had yet been put forth for the Moslems of Egypt, and women especially were in the lowest condition.

Miss Whately opened a girls' school in her own hired house, with nothing but difficulties and discouragements to face, outwardly, but the inward sense of a call of God. With a respectable Syrian Protestant matron, who had a little knowledge of English, as Miss Whately had of Arabic, she sallied forth into the streets and lanes of the city to induce mothers to let their little girls come to her and learn to read and sew. With hard work, she got together eight or nine, whom she began to teach the rudiments of knowledge and of the domestic art of handling a needle.

After her father's death, which broke up her Irish home, Cairo became her life-abode and this, her life-work. Later on she opened, also, a boys' school, for which it was easier to get pupils, as boys are felt to be more needful in all these lands as breadwinners, and their development is more sought after. In 1869, through the influence of the Prince of Wales, the Khedive gave a good site for a mission-house and schools, and a spacious building was erected, three-fourths of the cost being borne by Miss Whately herself.

God raised up helpers for this noble and self-sacrificing woman, in Mansoor Shakoor, a missionary from the Lebanon, and his brother; and, after the death of these brothers, the widow of Mansoor became the devoted associate of Miss Whately. In 1879 a medical mission was added, with a dispensary and patients'

waiting-room, likewise at Miss Whately's cost, although her private property was by no means large, and it was only by great frugality and great liberality that such expenses were borne by her. This work grew, and, ten years after the founder's death, there were six hundred in daily attendance, Moslems, Copts, Syrians, and Jews being all found in the schools, and almost all the under-teachers having once been pupils.

Miss Whately became known in the Nile valley as "the Lady of the Book"; and few women of the century have left such a mark on its mission history. The remarkable resemblance between Miss Whately and Miss Fiske, and the work done by them respectively in Cairo and Oroomiah will occur to every one who is familiar with the lives of both. Miss Whately, born in 1824, and dying in 1889 at the age of sixty-five; Miss Fiske, born in 1816, and dying in 1864 at the age of forty-eight, the periods of their work were nearly contemporaneous, both lying between 1840 and 1890; and it is a curious fact that the very year (1858) which was the year of Miss Fiske's return home, in broken health, was the year of Miss Whately's visit to Cairo, which determined her future lifework. Each of them had to meet the same discouragements, and had to gather girls by the same slow process of personal persuasion. Of Miss Fiske, Dr. Anderson declared that "she seemed to him to be the nearest approach in man or woman in the structure and working of her whole nature, to his ideal of our blessed Saviour as He appeared on earth." Had Dr. Anderson known Miss Whately equally well, might he not have written the same words of the Cairo teacher?

Melinda Rankin's name suggests "Twenty years among the Mexicans," and a thrilling tale of missionary

effort, that compares not unfavourably with that of Annie Taylor. She combined in a peculiar degree seven grand traits of character, not one of which could have been lacking without making her less fitted for the great work she did: unusual courage, child-like confidence in God, firmness of conviction and indomitable perseverance, independence of character, a peculiarly aggressive spirit, and last of all feminine tenderness. Where such qualities as these meet in one personality, great achievements always follow, for they are a prophecy of the history that alone can answer to such divine adaptations and preparations.

But all these found a common direction when Christ took her heart into His keeping and filled her with a heavenly zeal. About the year 1840, she being about thirty years old, a call for teachers to go to the Mississippi Valley to confront the tides of Romanism pouring into that vast tract, led Miss Rankin to that vicinity, where in school work and contact with the people she got her training for a greater and wider sphere.

The war between the United States and Mexico opened, in a very unexpected way, the door for Protestant mission work in the land of the Aztecs. She watched the movements of God, and, in view of the awful spiritual destitution there appealing for help, she determined to get entrance for Protestant Christianity there by some means, and, if needful, to go herself. Like Miss Taylor hanging on the Tibetan border for a chance to go inside, she hung about the Mexican border, waiting for a more settled condition of affairs to allow systematic effort. While the laws of Mexico yet shut out Protestant missions she settled at Brownsville on the American side of the Rio Grande. She

braved hardship and privation, scarcely able to get a place where to lay her head, there being no hotels, and opened a school for Mexican girls resident in Brownsville. Despite the prohibitory laws of Mexico, she turned her energies to getting Bibles into the country, and soon orders from Monterey and other Mexican cities reached her for more of these "books," with money to pay for them, though as yet they had to be read in secret to evade the priests. And so she smuggled Bibles into the country, believing that no human law had any right to make God's Book contraband, and that one Bible was worth a million bullets or even ballots.

Yellow fever attacked her and her life was despaired of, but faithful and grateful Mexican women nursed her back to health. Then during the Civil War she was driven out of Brownsville because she was loyal to the Union, and found both shelter and a field of direct labour in Matamoras itself; then in Monterey, with its population of forty thousand, the centre of Romanism, she undertook to establish the Pioneer Protestant Mission in Mexico. Here was a lone woman, renting house after house, only to be driven to new quarters as soon as the priests found out she was teaching the Word of God. She went home, collected thousands of dollars and went back to buy land and build a chapel and schools. Meanwhile as converts multiplied she sent them out to towns and villages over a radius of fifty miles in every direction, to carry the good news. Then her work spread to Zacatecas, three hundred miles away, and the Word of the Lord was magnified. In 1871, new disturbances arose. "Death to the Protestants" was written all over her house, and persecution was in the air. Des-

peradoes entered her dwelling, demanding "her money or her life." Generally she answered, "I am alone, and unprotected. You will not harm a helpless lady." She fed them, and they left her unhurt.

When order was restored the work was expanded, and, although her own health gave way, the conditions were such as to demand ordained ministers, and Protestant denominations came forward to occupy Mexico for Christ, so that in 1872 her work was turned over to the American Board. In her seventy-seventh year she passed to her rest, in 1888. We have put these few facts on record as another illustration of the amazing results of one woman's persistent efforts to carry the Gospel into regions beyond.

The story of Annie Taylor's entrance into Tibet, and months of sojourn in that "hermit" land, has thrilled every Christian heart that heard it.

She was born and reared in London. The child of wealthy but worldly parents, and, with no special early religious training, she was led of God when but fourteen years of age to renounce earthly aims and pleasures, and choose His service. After years of schooling in Germany and Italy she began work among the poor, together with medical study and hospital work, exchanging rich clothing for the garb of a nurse. Her parents sought in vain to turn her heart back to the world, but God was preparing her as a "chosen vessel" to bear His name to a people in dense darkness. She received her diploma for midwifery, and studied dentistry, and, in God's own time, the door opened for her into a foreign land. Her parents gave reluctant consent, and a member of the council of the China Inland Mission said of her joy, "it is like a burst of sunshine when she comes into the room."

Miss Taylor went to China, put on the garb of the people, learned the language, and then settled alone in a village on the Tibetan border, where she began the study of the language, with the view to labour in that land. This step her missionary associates deemed rash and presumptuous, especially for a woman. But, having independent means, and believing God called her to this work, in the face of perils and trials that might well appall a strong man, she went forward.

After some time at Kansuh, in 1886–7, she went to a Tibetan monastery, at Kumbum, and, wearing the costume of the country, mingled with the Tibetans there. Her health failed, and she visited Australia, where she met her recently converted mother; and, returning to Darjeeling, on the Tibetan border, continued her study with a native teacher.

She lived alone in a Tibetan village for five months, going later with six or eight Tibetan coolies, horses, tents and provisions, to Sikkim, where she was taken prisoner by government officials, robbed of most of her supplies and left destitute. Nothing could turn her back. The hillmen, who came with her, built her a hut for shelter, and then went their way. Failing to persuade her to return, the chiefs several times tried to poison her, and nearly succeeded. Finally driven away, her route took her through a wide portion of the country; and her journey, sometimes in rain or snow, and intense cold, especially at night, was made on foot, from twenty to thirty miles a day, with no fire at night to dry her clothing or warm her body, sleeping in a hole dug in the ground, and often without food. Yet her breath was one continual prayer, and every place she trod on in Tibet she claimed for God! At one time she was within three days of Gaza, the

capital. Being a woman, her life was spared—for womanhood is reverenced in Tibet—and her medical skill often served her. Sometimes the women would bring her food secreted in their garments, when forbidden to sell it to her, and sometimes their popped corn would be strewn by the wayside, and she would pick it up like the birds of the air.

Amid a people recklessly immoral, and with no earthly protection, day or night, God shielded her from insult or assault. She came out of that dark country unharmed, having sown in some hearts the seed of the Kingdom, and bringing with her the "first-fruits" in a young convert, whose feet she had washed and bound up when he was suffering from a long journey, having fled from his chief. She then went to England to secure ten or twelve men to go out and learn the Tibetan language, at Darjeeling, and be in readiness for the work when the door of Tibet should open.

Clara A. Swain, M.D., already referred to, stands for a new epoch as the "first medical woman in Asia," and the first fully-equipped and qualified woman ever sent into any part of the non-Christian world with a physician's certificate.

More than thirty years ago, in 1870, she arrived in Bareilly, India, as a medical missionary of the Methodist-Episcopal Church of America. It was an experiment for a woman and a stranger to undertake medical work in the little world of the Hindus. She began by establishing a dispensary and forming a medical class of fourteen girls, and treated in the first six weeks over one hundred patients.

A hospital became necessary, and a property worth three thousand pounds sterling was given for the purpose; and, what is noticeable, it was from a native Mo-

hammedan prince! January 1, 1874, is a memorable day, for on that day the first hospital for the women of the Orient was ready to receive patients, and to its doors flocked not only Christians, but Hindus and Moslems. Cards bearing Bible texts, printed in three different languages, were given to each patient—a prescription from the Great Physician accompanying that from the human doctor. The work so grew, and so grew the blessing, that since that day a woman physician, fully trained, has been felt to be a necessity, not in India only, but in every fully equipped mission in other lands; and the number of women is increasing rapidly who go to heathen lands with the medical and surgical diploma.

Miss Swain, like all other true medical missionaries, combined evangelistic effort with the medical. Her health felt the strain and demanded rest; but, after three years' absence, she was again at work, and in 1883 over eight thousand patients were treated. The native Rajah of Khetri called her to treat his wife; then she became physician to the women of the palace, and opened a dispensary for the surrounding districts, and a school for girls, and distributed Bibles and tracts. Until 1896 she continued at her work, when again, after over a quarter century of most splendid service, having passed threescore years, she returned to her childhood's home at Castile to rest quietly and await her Master's summons to the land where the inhabitant shall not say, "I am sick."

Irene Petrie was a cultured and consecrated young woman, a student volunteer who gave her life to labour in Kashmir, with, however, but a brief experience of four years in the actual work. Mr. Eugene Stock called

her the "most brilliant and cultured of all the ladies on the Church Missionary Society roll."

The story of her life will be read with interest, especially by young people who have similar work in view. It supplies an example of how the most gifted may find in mission work a field of attractive service, and presents a fully yielded soul, to whom the world has lost its charm and the work of Christ is all-absorbing. There were but thirty-four months of tireless labour, yet within this period she mastered two languages, and partially acquired a third; taught in the Gospel the children of Europeans, Eurasian women and children, her own Moslem attendants, Kashmir schoolboys, and zenana women, Hindu and Moslem.

These are a few examples of the ministry of woman in the mission field—a score of women, from Victoria, the aged queen on the throne of Great Britain, to Irene Petrie, dying in her youth with her work just begun, in Kashmir. But the illustrations of service are drawn from a wide territory. Hannah Marshman, and Mrs. Mullens, and Mrs. Sale, in India; Mrs. Judson, Mrs. Armstrong, and Mrs. Ingalls, in Burma; Eliza Agnew, in Ceylon; Mrs. Louise H. Pierson, in Japan; Annie Taylor, in Tibet, and Melinda Rankin, in Mexico; Fidelia Fiske, in Persia, and Miss Whately, in Egypt; Madame Coillard, in Barotsiland, and Clara Swain, in pioneer medical work among the Hindus—what a demonstration of the fact that consecrated womanhood has found its sphere the wide-world over, and its field of daring, perilous, and heroic endeavour and exposure where the most stalwart and courageous men might hesitate to go!

Here, again, the pen is reluctant to be restrained by the limits of available space. But, like the writer to the

Hebrews, one is compelled to sum up what cannot be treated further in detail. "What shall I more say? for the time would fail me to tell of"—Mrs. Moffat and her daughter, Mary Livingstone, in Africa; of Mrs. Grant and Mrs. Rhea, in Persia; of Harriet Newell, dying at twenty on the Isle of France, and Mary Reed, immolating herself among the lepers at Chandag; of Mrs. Samuel Gobat's labours of love in the Holy City, and Mrs. McAll's sacrifices in the French capital; of Mrs. Bushnell, spending long years at the Gaboon; and Mrs. Krapf, dying of fever with her infant child, at Mombassa; of Mrs. Lyth and Mrs. Williams, in the South Seas; of Ann Wilkins, in Liberia, whose living was so beautiful, and whose "dying" was such as had "never been witnessed" by those who closed her eyes; of Lydia Mary Fay, in China, who could help even Dr. Wells Williams in his scholarly work; and Mrs. Bowen Thompson, whose death, in 1869, caused such weeping among Syrian widows and orphans. Charlotte Maria Tucker, the famous authoress known as "A. L. O. E.," could, at fifty-four years of age, begin work as a missionary in India, giving herself, with her fortune and her golden pen, for zenana work—and England had no richer gift to bestow on India. How strikingly like that other gifted authoress, who, when past sixty, offered herself to the Bishop of Calcutta for mission work—Mrs. Isabella Bird Bishop!

What additional names of illustrious, heroic, gifted, and consecrated women come up before us as we review this hundred years! The wives of Bishop Ridley and Bishop Thoburn, Mrs. Geddie and Mrs. Ingliss, Mrs. Hunt and Mrs. Calvert, Mrs. Scudder and Mrs. Taylor, Mrs. Hinderer and Mrs. Jewett, Mrs. Pennefather and Mrs. Guinness, Miss Caroline Fitch and Miss Camp-

bell; Miss Patteson, sister of the Bishop of Melanesia; and Miss Clifford, sister of the Bishop of Lucknow; Dr. Emmeline Stuart, and Dr. Urania Latham, and Pundita Ramabai. These, and many others, belong in the great honour-roll of those who "through faith subdued kingdoms, wrought righteousness, obtained promises, escaped the edge of the sword, out of weakness were made strong, waxed valiant in the fight, turned to flight the armies of the aliens;" and of some of them, it is true, as of the Scripture heroes, that they were "destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts and in mountains, and in dens and caves of the earth."

PART SIXTH

"FELLOW-HELPERS TO THE TRUTH"

CHAPTER XVI

WORKERS TOGETHER WITH HIM

THE builder of a great temple has many workmen, some on the temple site, others in the quarries and shops. God's co-workers in missions cannot be all on the foreign field; He has a large home contingent. The principle, laid down in the Word of God, is that, "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." 1 Sam. xxx. 24; Ps. lxviii. 12.

This rule, established as a perpetual statute and ordinance, in connection with the battle with the Amalekites, represents a divine law, that every one who, at home, helps on the wider work, ranks with the warriors. Some cannot, and ought not to, go abroad; but, if they prayerfully sustain those who do, they are reckoned as sharing their work and entitled to share their honour and reward. Carey bade friends at home "hold the ropes" while he went "down into the mine"; and James Hannington, leaving for Uganda, said to those he left behind, "let this be your motto: keep open the line of communication, and yours shall be the equal honour and the equal reward."

Hannington referred to a maxim in war, that, as a general pentrates to the heart of the enemy's country, he must guard his own advance by keeping his line of communication open, not so much that retreat may

not be cut off, as that supplies may not fail. Great armies have been destroyed, not by defeat, but by isolation. In an enemy's territory numbers and bravery avail little if supply-wagons, with food and ammunition, cannot get through. So, between missionaries in foreign lands and their supporters at home, there must be an open line of communication. Sympathy and prayer, holy living and holy giving—whatever keeps the home Church in vital touch with the work abroad in effect promotes its success, and is rewarded with a share in the wages.

No location or vocation shuts out any disciple from active part in preaching the Gospel to every creature. All cannot move in the same sphere, work in the same field, or perform the same function; otherwise what would become of other departments of service? But all may coöperate, as do the workmen in the quarries and shops, in the temple building. A Scriptural promise is framed upon this same principle: "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward." * To the Hebrew, the prophet outranked both priest and king, as making known to both the will of God. Through him the king got authority to rule, and the priest, to serve. Hence the prophet's reward was thought to belong to the highest grade. Christ teaches that to "receive" a prophet, in his capacity as such, is to help in his work, and will bring a share in his reward.

There are five conditions for the effective prosecution of missions. First, somebody must go; but, somebody else must send, help, give, and pray. Sending, in Bible usage, covers that department of activity which commissions, trains, and conveys to the field, the

* Matthew x. 41.

workers. In this there are many ways of taking part: parental consecration provides the workers, education fits them, and organization sends them forth and keeps them in the field.

Some organization is needful, and the simpler, the better, if only efficient. Behind the workmen, there must be living links for contact between them and the Church at home, and channels for receiving and transmitting gifts.

Such men as Charles Simeon (whose influence exceeded that of any Primate of England), the Venns, John Ryland and Josiah Pratt, Drs. Anderson and Treat, Thomas Chalmers and Arthur Mitchell, Bishops Simpson and Ninde, Drs. Gordon and Murdock, not to say such living men as Secretaries McMurtrie and Stock, Wardlaw Thompson and Baynes, Ellinwood and Judson Smith, McCabe and La Trobe, illustrate the possibilities of missionary spirited men, acting as originators and secretaries of boards, or as missionary directors. Thomas Arnold of Rugby, Mark Hopkins and Timothy Dwight, William Pennefather and Henry Grattan Guinness, Handley Moule and D. L. Moody, illustrate what can be done by promoting intellectual and spiritual training, but, above all, by contact with a consecrated personality, to raise up and fit candidates for the mission field. And the mothers of John Wesley and Samuel J. Mills, of John Williams and Coleridge Patteson, of the Misses Saunders and Catharine Booth, illustrate the opportunity given to parents to dedicate their offspring before birth to a missionary career, and rock them in a missionary cradle.

Helping covers many other modes of coöperation. The tongue and pen may give aid both in private and public. To spread information, kindle zeal, arouse

conviction, and quicken conscience,—whatever feeds the mission fires, whatever tends to thrust workers into the field or insure them a more intelligent support, is valuable help. So is the rule of such men as Sir John Lawrence and William Bentinck in India, the spirit of such pastors as William Fleming Stevenson and Canon Christopher, the appeals of such writers and speakers as Sir Bartle Frere and Robert N. Cust, Matthew Simpson and Theodore Christlieb.

God's Providence thus works, like His omnipresent power in creation, at all points alike; getting the labourers ready and sending them forth, and as certainly getting ready the home contingent which provides the means to prosecute the work. Because God is thus equally at both ends of the line, the supplies never absolutely fail at either end. He always keeps up the apostolic succession both of men and women to go into the doors He opens, and of men and women in the home field to stand behind the work.

Prominent among these home supporters must stand the founders and secretaries of missionary boards. The elder Henry Venn died before the nineteenth century opened, but his influence was almost like a personal presence for years afterward. His name is forever linked with those three evangelical leaders in the Church of England—John Newton, Thomas Scott and Charles Simeon—and, with that of the younger Henry Venn, is stamped on the history of the Church Missionary Society as insects and plants are embedded in amber.

The younger Venn was for thirty years a missionary secretary, and for nearly all that time gave time and strength to his work, holding the first place among

"home saints and heroes of Church Missionary Society history."*

Henry Venn was everywhere great. In the committee he manifested a master mind, even as he brought to all questions an increasing ripeness of experience. He combined positive opinion with a true humility and charity. He escaped the danger of being an autocrat which some secretaries fall into, sedulously avoiding the dictatorial manner or spirit, while like Elihu, not slow to shew his opinion. He obeyed the call of duty, even when, in old age, he was forty-four times carried in a chair to the Jerusalem chamber as a member of an important commission. Of this most sagacious of missionary directors, Mr. Stock well says, "the Society will never have another Henry Venn." He, who for over a quarter of a century, practically carried the whole work on his shoulders, and was never found unfaithful or unloving, careless in duty or thoughtless of the interests and happiness of the great band of missionaries, contributed as much as any one of those workers in the field to the victories which the Lord, through them, achieved.

Another class of helpers is found in those who have trained missionaries for the field, like the Guinness family, who, in 1872, founded the East London Institute for Home and Foreign Missions, and have successfully planted missions in the Congo Basin, in Bolololand, in South America, and in India. Dr. Guinness and his late wife have wrought long and efficiently as evangelists, writers, teachers, and organizers of missions. Their magazine, "Regions Beyond," is most stimulating in appeals for greater zeal for missions, especially in neglected districts. Of Mrs. Guinness, a

* History Church Missionary Soc., ii. 39.

former student says, "She had an imperial spirit, and a passion for saving the world dominated her whole being." Altogether over a thousand men and women have passed through the four training institutes into which the original one has multiplied; and not only have various foreign fields been supplied through these channels, but the working population of East London have had gospel work carried on among them.

There is another class of co-workers represented by the lamented Dwight Lyman Moody. Though he never was farther east than Palestine, and was not a foreign missionary, he was probably the foremost evangelist since Whitefield; and, with the help of modern facilities for travel, a more enthusiastic popular coöperation, and a life term extending over six more years of active service, he probably reached an aggregate of three times as many hearers as Whitefield, and over a much wider territory.

In many respects these two evangelists bear striking resemblance. Each began his work at twenty-one, and was marked from the first by vehemence and earnestness. The evangelistic tours of both were extensive, and included both shores of the Atlantic. Both drew the crowds in the great metropolitan centres, and subdued all classes; both had famous tours in Scotland, and both won there a victory over opposition. Both were equally untiring; and Mr. Moody's multiplied labours have been equalled by no evangelist but Whitefield, who often spoke within a week from forty to sixty hours in the aggregate, and whose short allowance was one sermon each week-day and three on Sunday. Mr. Moody, like Whitefield, had a voice that could reach from ten to twenty thousand hearers, and, like him, owed his power mainly to earnest faith, courageous

but homely speech, tact and directness of appeal, and a personal magnetism which disarmed hostility. This evangelist became also an educator, establishing schools where, at his death, over five hundred were in training, besides the Chicago Evangelistic Institute, with its hundreds of men and women preparing for work at home and abroad. Mr. Moody was also scattering vast quantities of Christian literature among prisoners and outcasts. No man of the century left a deeper mark on his generation, or affected world-wide missions, directly or indirectly, more than this Massachusetts farmer's son, who, at eighteen, was advised by a church officer to keep quiet in the prayer-meeting, as he evidently had no gift of speaking to edification!

Frank Crossley, of Manchester, England, may represent the helpers whose field is in the city slums. In the midst of a prosperous business career, he and his wife left their costly villa, not only to work among the poorest and lowest, but make their home among them.

The old Star Music-hall, in Ancoats, the worst of its sort, he turned into a mission-hall, and, at a cost of $100,000, put up an attractive building with homes for workers, bathrooms, coffee-rooms, etc.

Then the first thought was to put the Salvation Army in possession; but the second and better thought was, "Become yourselves the garrison for this new gospel fort," and so they did. That step was always looked back to as a stride forward, both in holiness and usefulness, which nothing could induce them to retrace. The gospel of full salvation was preached, and the miracles of full salvation wrought. Lives, lifted out of the horrible pit and miry clay, were set on a rock, and transfigured with the beauty of the Lord and anointed

with the chrism of service. Those who had been tempters of others, now became succourers of many.

Frank Crossley saw drink, lust, hate, wrath, lying, cruelty, blasphemy—the seven demons—all driven out and the Spirit of God taking their place. Love let him down to the level of those whom he would serve, as the love of Jesus let Him down to the slave's level that he might wash the disciples' feet. He made visits himself, and carried soup for the hungry and lotion for bad eyes. He found five dirty youngsters (their father a sot, their mother in the sick ward), and he burned their old clothes and put on clean ones, and then sent them to play with his own boy! Is it any wonder if their father and mother both got saved? One rainy day he brought into the coffee-house a poor old man and his wife from the streets, warmed them and fed them, and himself dried their wet outer garments by the fire. He could say, like his Master, "I am among you as one that serveth." There was, said Dr. McLaren, "a kind of aloofness about him touching the things of daily life," as there must be where there is loftiness of aspiration and affection.

During his ten years' work in suppressing houses of ill-fame in Manchester, those "known to the police," which numbered, in 1882, 402, in subsequent years fell to 277, 148, 125, 112, 98, 32, 5, 6, 2. Such figures may not represent the whole facts; but, if one-tenth of these houses escaped detection, there was still a remarkable and steady reduction.

In 1897, at Star Hall, such a funeral procession moved to the cemetery as seldom honours even a monarch—a motley crowd of fifteen thousand from distant parts of England, Scotland, and Ireland; the poor and the rich, educated and ignorant, saintly and sinful

—all drawn as by some mighty magnet about the dead body of a universal benefactor. Tears ran from eyes unused to weep, and voices choked with sobs said, in whispers, "He loved us so!"

Pastor Louis Harms shews what a pastor can do with his own parish. His own heart was set aflame with missionary zeal, then his congregation took fire with results which still seem incredible. An obscure and poor parish of Hermannsburgh, in 1849, organized a little missionary society within itself, began to gather money for missions, and to supply missionaries, from its own numbers; then set up a training school, built its own ship, established its own press, printed its own missionary magazine, and planted and supported its own missions. Forty years later, the Hermannsburgh Society had about sixty stations and seventy missionaries, with three times as many native helpers. Here was one man, who sent forth missionaries, gave all he had, and prayed with all his heart—not only a promoter but an originator of missions to the heathen.

Rev. William Pennefather likewise made "Mildmay" a centre of spiritual power to the ends of the earth. He went to a North London parish in 1864, and was the incumbent for just nine years; but within that period he had set in motion a work of world-wide influence. He enlarged the church to seat fifteen hundred, built large new schools, two mission halls, a deaconness institution, and a great conference hall for twenty-five hundred, meanwhile raising £40,000 to avoid all debt. All this was but a hive for spiritual and missionary activity which knew no cessation, weekdays and Sundays alike being working days for God. The Dean of Carlisle and Manchester used to say of

him that "he accomplished a work never exceeded, perhaps never equalled, by any clergyman in his generation." Mr. Stock calls him "the George Müller of the Church of England." He died in 1873, but all his extraparochial work has been carried on since, first by his like-minded widow until her death, and since then by others in full sympathy with its great missionary aims. Sir Arthur Stevenson Blackwood, who succeeded Mr. Pennefather as chairman of the Mildmay conferences, with his unequalled power as an expositor of Scripture and his spiritual force as a Christian disciple, maintained the high character of those gatherings.

Charles Haddon Spurgeon for forty years was the commanding figure in the London "dissenting" pulpits. He was a man of intense missionary enthusiasm, and he made the Metropolitan Tabernacle a centre of missionary activity, both at home and abroad. Every sermon was evangelical and evangelistic—his whole preaching was a missionary appeal, and, like any other man who is dead in earnest, he did as well as said what ought to be done. Not content with powerful preaching and gathering thousands of the poor and neglected classes under the sound of his voice, and sending out weekly sermons in penny form in many languages, he established an orphanage where thousands of children have found a home and a school; alms-houses for the poor, the aged, the infirm; a training college for preachers and missionaries, with evangelistic and colporteur organizations, etc. His public pleas for missions are among the most effective of the century, and to this day his sermons, issued weekly in a score of languages, are reaching millions of readers. With all this he was a man mighty in prayer, a large and liberal giver, and

his simple faith in God is still an example and inspiration to all believers.

Dr. A. J. Gordon, of Boston, was another example of complete service as a home helper to the foreign work. He, like Mr. Spurgeon, preached a missionary Gospel, established a missionary training school which was founded and conducted in faith and prayer, and in nothing was Dr. Gordon more conspicuous than in his power as an intercessor.

General Samuel Chapman Armstrong, son of a missionary to the Hawaiian Islands, at the close of the Civil War in America was sent to Hampton, Virginia, to settle difficulties between Confederate families and thousands of "contraband" refugees who had drifted thither. He was much impressed with the need of a permanent basis for educating and elevating the freedmen of the South, and fitting them for intelligent and worthy citizens. The negro, instead of a burden and a menace to society, must be a bearer of its burdens and a means of its prosperity; and, instead of an idle loafer and vagabond, a busy mischief-maker or lawless ruffian, a public benefactor, indispensable to the well-being of the State.

In 1867 a farm of one hundred and twenty-five acres was purchased, and in 1868 the Hampton Institute was opened, with himself as principal. Two years later a hall was built, the students doing most of the work, and the bricks being made on the farm. Seventy-two additional acres were bought in 1872, and agricultural, mechanical, and industrial features were added. Since 1878 Indian and negro students have studied and worked amicably together. The curriculum gradually expanded, taking in one and another department of education, and embracing a normal training for expectant teach-

ers. Twenty years after the Institute was opened, it had five hundred colored, and one hundred and fifty Indian, students, with sixty-five officers and teachers, and had already sent out more than seven hundred and fifty fully qualified teachers, the teachers supplied exceeding by one hundred the students then in attendance.

Gen. Hampton was one of God's chosen vessels of mercy prepared aforehand for His purposes. Few men could have done this work. Race prejudices, memories of past servitude, ignorance, and aptitude for vice, were like seething elements in a great cauldron. The whites thought of the blacks as a public nuisance, tolerable only in servitude, and of the redman as a public peril, safe only within a reservation. The most serious problem of the Republic, in the Reconstruction days, was what to do with the freed slaves. The man who was destined to solve that problem must be wise and winning, have capacity and sagacity, command respect by loftiness of character, and win affection by hearty sympathy; he must quell strife by his own pacific temper, and have a contagious magnanimity. All this he was. One of his best students says of him:

"I never met any man who, in my estimation, was the equal of Gen. Armstrong. He made the impression upon me of being a perfect man; I was made to feel that there was something about him that was superhuman. The more I saw of him, the greater he grew in my estimation. Daily contact with Gen. Armstrong alone would have been a liberal education. He was too big to be little, too good to be mean. He was a great man, the noblest, rarest human being that it has ever been my privilege to meet."

His great interest in the Southern whites shewed the man. He had fought them, and yet he was too great

for bitterness to rankle in his soul. Where God's Holy Dove is, there is no gall. He was too big to be little in anything; and hatred always marks a small man. Gen. Armstrong's whole life was a lesson to his students in the same direction. Meanwhile this great and good man was permeating the South with his lofty ideas of education, and not the blacks only, but the whites were moved to secure industrial schools. It is a sufficient proof of the value of his work that one of his students is Booker T. Washington, already referred to, who is to-day doing more to solve the negro problem than any one man.

Is not the skilful hand of the Divine Adjuster seen here again? Who was it that at this exact crisis sent to this very place the man best fitted to solve this problem, and to win whites and blacks, and, like his Master before him, make one new man of the twain, so making peace?

George Müller's life of ninety-two years covers nearly the whole century. From his conversion in 1825 he was a missionary, and five times he offered himself. Hindered from going, he helped others to go; and, when The Scriptural Knowledge Institution for Home and Abroad was planted by him in 1834, its root was a missionary spirit. The four objects in view were to establish everywhere Christian schools, circulate the Word of God, scatter religious books and tracts, and aid missionary labourers. His field was the world; and, when the fifth branch of work was added—that for the orphans—it was all a missionary enterprise.

The number of labourers in foreign fields directly aided through Mr. Müller reached beyond two hundred annually, and the copies of Bibles and other books distributed in foreign lands numbered millions. Fifty

years after his conversion his missionary tours began, which occupied about eighteen years, and covered forty-two different countries, and an aggregate of travel equivalent to about eight journeys around the globe. At a time of life when men commonly withdraw from all such activities, he must have spoken to over three millions of people, and have delivered, outside of Bristol, some six thousand addresses. Besides all this, what a life of ceaseless praying, and of equally unsparing giving! Out of money left to his own disposition he gave to various objects upwards of eighty thousand pounds sterling; and the sum total spent by him, during sixty years, in the multiplied forms of Christian work which he administered, was nearly one and a half million of pounds, of which over two hundred and sixty thousand went to aid missionaries labouring in various lands.

The service which this one man rendered, directly and indirectly, to missions defies all tabulated statistics. As we attempt to trace the lines of service in different directions, we reach a point where we can no longer follow them, but they reach on into immensity and eternity.

And yet there is nothing here that forbids imitation. It is usefulness on the common daily level. There is that about the genius of a Gladstone that lifts him above the ordinary plane, both of native endowment and extraordinary attainment. But Mr. Müller's was the genius of goodness. It was not nature or culture, but piety and prayer, that made him what he was. If he trod an uncommon path, it was such only because it was one in which he walked with God; and that highway is open to all who will enter it by its narrow gate of entire self-surrender.

CHAPTER XVII

"WORKMEN OF LIKE OCCUPATION"

THE circle of promoters of missions includes all who, in the fear of God and the love of man, seek to uplift the race—who help to make men holy and free, to scatter the Word of God, and to further the work of God.

For example, William Wilberforce—than whom Westminster Abbey holds the dust of no greater benefactor of the race—"the most eminent Christian the British Parliament has ever known." From 1788, absorbed in the fight against the slave trade, ill-health, giant foes, colossal obstacles, all combined in vain to hinder him; even defeat after defeat only drove him to collect his scattered forces and compel a new conflict. Pen and tongue were enlisted in this life-battle; and, when age and infirmity compelled him to leave the active contest to Buxton and others, he still fought in private in prayer, until, three days before his death, in 1833, he thanked God he had lived to see his countrymen spend twenty million sterling in so great a cause.

The Earl of Shaftesbury, born in 1801 and dying in 1885, attempted and effected more active philanthropy than any other one man. Whatever would better the physical, moral, or spiritual condition of society laid hold of him, and for it fortune, ease, intellectual tastes, and domestic joys were freely sacrificed. He declined hon-

ourable and lucrative office because his call was to work among the poor, and he chose to identify himself with costermongers rather than members of Parliament or ministers of the Crown. He was evangelist as well as philanthropist; for fifty years linked with every form of effort to uplift and save men, trusting to no hearsay, but making personal investigation of evils he sought to abate or abolish. Factory workers, miners, tenement dwellers and costermongers, children wronged by too heavy tasks, workmen wronged by too little wages, the churchless, homeless, friendless, helpless, and hopeless —whoever they were and wherever found—toward them his life-motto was, " Love, serve."

We must reckon among the promoters of missions those by whom the British Government and the East India Company were shamed out of their base patronage to Indian idolatry. For example, Sir Peregrine Maitland accepted office—a position worth $50,000 a year—only on condition that he should not be required to have any official connection with the idolatry of the country. The East India Company had been catering to heathen ceremonies, even making large grants for their support. Shortly after arriving in Madras, he received from the London office of the company a document sanctioning the appointment and payment of dancing girls in a Hindu temple, to which he was expected to affix his signature. He determined to throw up his lucrative appointment rather than put his hand to any such scheme. The company persisted, and Sir Peregrine, although comparatively poor, sacrificed his ten thousand pounds a year and went home. The annual festival of the goddess Yayagathal, the protectress of a part of Madras, was approaching; and the annual ceremony of marrying the East India Company to the

image of this goddess was to be performed with great pomp. The goddess was borne in procession around the "black town," and then brought to government headquarters; a high official of the company came out with a handsome cashmere shawl as a bridal present to the idol, and an ornament to be put around the bride's neck, the latter being used in native marriages in place of a ring, while repeating the words, "With this I thee wed," etc. The East India Company and the idol Yayagathal were thus pronounced husband and wife. Two missionaries in Madras united to caricature the scene. One wrote a detailed description; the other, with graphic pencil, made a telling sketch of the nuptial scene. These were sent to Britain. Bishop Blomfield carried them to the House of Lords, held them up to view, and declared that, if the connection between the East India Company and the idol system of India were not abolished, he would send the descriptive letter and the cartoon broadcast throughout the land. This was enough. The absurdity and degradation were patent. Probably a petition signed by all the missionaries in India would scarcely have been more effective.

To Abraham Lincoln God gave to do what he himself called "the central act of his administration, and the great event of the century"—break the bonds from four million slaves.

His whole career, from log cabin to White House, is a poem. His boyish love of books he fed with five notable works, the Fables of Æsop, the Allegories of Bunyan, the Romance of Defoe, a History of the United States, and a Life of Washington; and five marked traits shewed the influence of this mental pabulum: unusual power in narration and illustration, close logic without affectation of rhetoric, a strong common sense,

a rich fund of humour, and an uncompromising honesty. Sheer worth raised him, step by step, to the throne of the Republic, where he shone as a statesman as he had before, as an orator and debater.

God raised Lincoln up for a great mission—to set the slave free and forever rid the Republic of the curse of slavery. He therefore gave him a heart in which righteousness held sway—an ethical creed that shaped his conduct. In 1860 he concluded his great address in New York thus:

"Let us believe that right makes might, and, in that faith, let us to the end dare to do our duty as we understand it."

At Gettysburg he said, in 1863:

"Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow, this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power to aid or detract. The world will little note, nor long remember, what we say here; but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the task remain-

ing before us, that from these honoured dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that those dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth."

There is no specimen of English extant that excels this for mingled simplicity and sublimity. He was setting apart the field of the American Waterloo for a permanent resting-place for soldiers who fell in the war; and, in less than a hundred words, and four-fifths of them short Saxon words, are found some of the purest gems that ever shone in speech. James Russell Lowell says of him:

"A civilian during times of the most captivating military achievement, awkward, with no skill in the lower technicalities of manners, he left behind him a fame beyond that of any conqueror, the memory of a grace higher than that of outward person, and of a gentlemanliness deeper than mere breeding. Never before that startled April morning did such multitudes of men shed tears for the death of one they had never seen, as if, with him, a friendly presence had been taken away from their lives, leaving them colder and darker. Never was funeral panegyric so eloquent as the silent look of sympathy which strangers exchanged when they met on that day. Their common manhood had lost a kinsman."

But it is with him as one of God's helpers in missions that we are now concerned; and it is interesting to know that, by his own confession, before his pen wrote the sacred document that set millions of God's black men free, he had been brought into a "solemn league

and covenant" with God, that if He would stand by him in the conduct of the war for the Union, he would stand by God in turning its victory to the emancipation of the slave.

In this same mission for the slave Harriet Beecher Stowe's pen prepared the way for Lincoln's. Her "Uncle Tom's Cabin," issued in the middle hours of the century, kindled a fire that floods could not quench. In a few days ten thousand, and, within a year, three hundred thousand copies were sold, and eight presses, run night and day, could not meet the demand. The English reprints soon reached half a million, and it was speedily reproduced in a score of European and Asiatic tongues. Everybody read it, and was stirred—some to wrath and some to pity; some to hate of the author, and some to love of the slave; but it created an agitation, and that begat an "irrepressible conflict." It was a seething cauldron of popular feeling that compelled slavery's downfall; and a woman's hand had lit the fires beneath it. Where even newspapers did not penetrate, this book found its way; where family life was corrupted, and the pulpit itself was prejudiced in favour of slavery, this book came to expose the sophistries and unveil the apologies by which traffic in the bodies and souls of men and women was upheld.

About twelve years after Mrs. Stowe's book appeared, the bondmen were freemen, and the days of the ballot, the open Bible, and the free school began—the era of colleges and a new manhood for these freemen; and no sage can forecast the final outcome from that woman's pen.

How that book came to be written is part of the prophecy of its mission. She came to know the facts, in her life on the slave border where she breathed the

air that was foul with both the corruption of slavery and the specious arguments that were used to justify it. Her story was logic and love combined, and both on fire. She had read how a slave woman, with her child, crossed the Ohio on floating cakes of ice, risking a watery grave to escape a slave's hell. Then, at the Lord's Table, a vision of the death of Uncle Tom flashed on her and shook her frame as in an ecstasy; and this furnished the closing scene in her book.

She wrote because she must; and with no thought of gain or glory, money or fame, in a sort of frenzy, wrote on her lap as she cooked a meal or tended her children. She says:

"I did not think of doing a great thing. I did not want to be famous. It came upon me and I did, as I must perforce—wrote it out; but I was only as a pen in the hands of God. What there is good and powerful in it came from Him. I was merely the instrument. It is strange that He should have chosen me, hampered and bound down as I was with feeble health and family cares. But I had to do it."

Mary Lyon, as the exponent of modern female education, belongs among the promoters of missions.

Ideals are the world's masters, and she had a lofty ideal of Christian culture. Dr. Humphrey said of her, in his funeral sermon, that he had never known "so much physical, intellectual, and moral power combined in one woman." She was, moreover, essentially a missionary, and infused into her pupils her own sacred enthusiasm. She was nearly forty years old when, at Holyoke, Mass., she found the sphere for her life's great work; and there, free to give form to her ideas and work toward her ideals, woman's education took,

under her moulding hand, a new character. In 1837 the seminary was opened with eighty pupils, and for twelve years she wielded a queenly sceptre, with a cosmopolitan influence. Coming into contact with about three thousand young women, she turned their lives into channels of sanctity and service; and the school she planted proved a tree, whose seed was in itself after its kind, whence sprang many other schools of like sort. There are few, if any, colleges for women, since founded in any land, that do not owe their suggestion, if not their success, to Mary Lyon.

Her system of education was based on three principles: domestic, intellectual, and ethical. The first taught the dignity of work, secured economy, and aimed at the social equality that rebukes the caste spirit, all the girls sharing in the domestic labour. Mary Lyon felt that the middle class is the bone and sinew of a nation, and she sought to develop self-dependence in woman. Intellectually, like Pestalozzi, she emphasized individuality and symmetry of culture. Education is not "a dead mass of accumulations, but power to work with the brain." The pupil must be taught to think, and a true culture must aim to enlarge capacity.

But the ethical was the main feature. Policy had no place in Mary Lyon's vocabulary. She was conscience incarnate. Nothing is great but the soul, and whatever dwarfs that is vicious, however outwardly attractive. Henry Martyn saw "Christ crucified between two thieves—classics and mathematics." But, at Holyoke, Christ was glorified between two servants and subjects, an enlightened conscience and an unselfish love. Bible study had one-seventh of the time, and everything was done as unto God.

The essential principle of missions, self-sacrifice for others' sakes, was the central teaching at Holyoke. The "secret hour" was meant to bring every pupil face to face, habitually, with God, and to shew her her very thoughts written as on the wall of her inner life, under the light of His scrutiny. Purity of heart was inculcated as the grand requisite to all true service; then, surrender of self-interest for the good of all.

This teaching was enforced by a living illustration. Mary Lyon lived what she taught. "Set a slave to teach, and the result is another slave." Set a saint in the teacher's chair, and the result is—saints. From Mary Lyon's school went forth a generation of women that reproduced many of her essential traits.

Two utterances of this great woman index her real self:

"Young ladies, if you want to serve God and humanity, be ready to go where no one else will go, and to do what no one else will do."

"There is nothing in the universe that I fear, but that I shall not know all my duty, or shall fail to do it."

The first sentence incarnates love; the second, conscience, and is graven on her monument; the two together give the secret of a missionary life. No wonder that Holyoke has sent out an army of missionary women, and that other Holyokes have been planted on heathen soil. The teacher who never set foot on a heathen shore is still working for the salvation of the lost through those whom she led into a life of self-oblivion.

Mrs. Thomas C. Doremus was for many years the head of the Woman's Union Missionary Society of New York. As a child of ten she went with her saintly mother to missionary meetings, where she caught the

fire of zeal for a dying world. When she married, she found her husband a co-worker in all liberal giving and unselfish serving.

Dr. S. Irenæus Prime said of her that he never met her on the street without feeling like uncovering his head, and never felt the power of goodness as in her life and walk; and he added that, having in his library memoirs of some three thousand women, he knew "not one whose record was more bright and beautiful in the light of heaven than hers." "Many daughters have done virtuously, but thou excellest them all."

Mrs. Doremus died in 1877, her life having spanned three-quarters of the century, and having been full of missionary service. She ministered in person to the poor, to the sick, and to those in prison. She was the counterpart of Shaftesbury, who was born the year before her and died eight years after her, and whose manifold activity reminds of her limitless sphere of active benevolence. But it was the Union Missionary Society that especially crystallized about her, and for fifteen years found its headquarters in her house, which was also the home for out-going or returning missionaries.

Mrs. Doremus became famous as the "missionaries' friend," going to Boston—then the usual place of embarkation—to fit up their comfortless cabins and furnish tempting delicacies when outward bound, or to welcome them back after long and stormy voyages. Her immense correspondence she conducted, not as a writing clerk or secretary, but as mother of a world-wide family, love holding the pen and writing in sympathetic ink. She gave herself and all she had to the work of God, and yet felt herself less than the least of all saints. She was so wise that no plan she formed had to be

abandoned, so strong and noble that she never exhibited a meanness or weakness, so true that she never betrayed a confidence or abused a trust, and so loving that she never disappointed any one, however degraded, who sought in her a friend.

No woman of the century was more the mother of missions; yet she was no "Mrs. Jellaby," foremost in schemes abroad, hindermost in duties at home, so absorbed in "Borrioboola Gha" as to forget the order and comfort of her domestic life and leave husband and children to a wretched neglect. The mother of nine children, she gave them a mother's care. Her household seemed to demand all her time and strength, and yet her outside work seemed to leave no leisure for domestic duties; nevertheless in both spheres she was equally faithful.

Mrs. Isabella Marshall Graham belongs to this missionary century, for, though born in 1742 she did not die till 1814. She was one of the first women of her age, and to her the missions of the century owe perhaps as large a debt, as to any other one woman. Her own words were: "The general interest of Christ's body is more dear to me, and of infinitely more importance, than any private comfort"; and her life confirmed her words. Her philanthropy was a passion. It infected her pupils. Her missionary spirit broke out in a hundred forms—in societies for poor widows and orphans, for outcast women, in ministries to sick convicts and young factory hands; she was herself a whole Bible society before the Bible society was formed. But this was not all. Before the nineteenth century had dawned she was bringing over missionary periodicals from England and setting them in circulation; and partly to her

may be traced that pioneer foreign missionary society of America, "The New York Missionary Society" (for the Indians). In Miss Farquharson, her pupil and assistant, she raised up the first American missionary to foreign lands. Robert Morrison, of China, was once under her roof, and to him she was afterward, "My ever dear mother Graham." And in all the vast organized woman's work for woman throughout America, who was more eminently a pioneer than she?

Catharine Booth, "the mother of the Salvation Army," was a missionary to the masses. She spoke with power, and she lived with even more power, and nursed in her own bosom that organization, now grown to gianthood, which is a social and ecclesiastical miracle. For ten years the butt of ridicule by its badges and drums, and disregard of conventionalities; then for ten years more proving that it was reaching a class that gloved hands and dainty manners only repel, it is now, to all intents, a new and world-wide church.

Its history we cannot even outline. Two-thirds of the century were gone, when one man and one woman cut loose from a denomination for freer work among the outcast and poor. Thirty years later there was an army of millions, officered by about fifty thousand leaders. The Army literature had a circulation of fifty million copies annually; the weekly attendances at headquarters reached six millions, and its growth was increasingly rapid. The Army is a paradox—a church without sacraments, a democracy ruled by absolutism, an organization defying social sentiment, and yet essaying social regeneration.

Whatever is good in it, it owes mainly to a woman who solemnly vowed to God, "I never will have a god-

less child!"—a vow born of the complete surrender of body, as well as soul and spirit, to the will of God. Catharine Booth hungered for the conversion of souls, and was impatient of forms and fashions that cramp religious life or congeal it into rigid and frigid ceremony. She scorned any so-called truth that puts a barrier between a soul and salvation, and any false refinement that puts culture between ourselves and those who need our ministries.

CHAPTER XVIII

"FAITHFUL AND WISE STEWARDS"

God's stewards, who see their opportunity and responsibility, are buttresses to the whole structure of missions.

Every disciple is at once a steward of God's gifts, a trustee of His Gospel, and a debtor to His lost world. As a steward, he is to be faithful, holding all for God, and wise, using all with profit; as a trustee, he is to remember what it is he has in trust and for what ends; as a debtor, he is to discharge his debt so as to save others from ruin and himself from condemnation. No one subject in Christian ethics has ampler treatment in the New Testament than Christian giving. (See 2 Cor. viii., ix.)

The uniform teaching of God's Word is that He is the universal owner, and man is His almoner, and that the way to get more is to give; for, if a wrong use is made of what we have, it would be waste for God to give more, and might set a premium on unfaithfulness. Rev. Dr. J. Elder Cumming says, "To possess, and use as one ought, a great fortune needs the highest grace, and is possible only to the greatest saint."

Robert Arthington, of Leeds, England, who, like Charrington, of London, for conscience' sake gave up his interest in a brewery business, and made a new start,

gathered a large fortune. His habits were ascetic, his self-denial extending beyond luxuries to what others deem necessities, but his means were husbanded for the sake of those who had never heard the Gospel. His zeal sometimes led him to hamper his donations by impracticable limitations; and yet the fact remains that, having given away hundreds of thousands of pounds through life, his benevolent bequests aggregate about a million more, almost exclusively for new undertakings, his will expressly recording his foremost desire to give the Gospel "to every tribe of mankind which has it not."

William Thaw, of Pittsburg, Pa., for nearly half a century shewed how a man can be the master, instead of the slave, of a fortune.

When Mr. Moody heard of his death, he said: "That man was one of God's princes! Earth has few like him; and there must have been a great excitement in heaven when William Thaw got there." Mr. Moody himself had fallen into line, like the rest of the "beggars," and had gone away with ten thousand dollars for his schools.

Mr. Thaw's business interests involved millions of dollars, yet he spent every week-day morning ministering to others' wants, sometimes leaving his breakfast unfinished to give heed to some tale of want or woe. Poor women with rent due; agents for various benevolent causes or institutions; home and foreign missionaries needing help to enlarge their work—all were welcome, and few went away empty. He took special interest in discharged convicts who, however well disposed, find it hard to make an honest living.

His benefactions averaged a hundred thousand dol-

lars a year, and sometimes reached double that amount; and, during the last fifteen years of his life, he distributed millions in large and small gifts, and then, in his will, bequeathed other hundreds of thousands to various benevolent ends. But his richest legacy was the example of a man who gave on principle, systematically and cheerfully; who began giving when he had but little, and kept giving in increasing ratio as his means multiplied; a man who held all for God, so that there was no need of a new consecration and no room for a fresh struggle in order to give, or for regrets for having given; who gave with such pure motive that he shrank from all undue publicity; and, best of all, who regarded giving as such a privilege and delight that he thanked applicants for the opportunity.

There was a crowd at his funeral; but what throngs must receive such a man into everlasting habitations, who have been made his friends through the holy use of the mammon that so many worship!

Dr. D. K. Pearsons, of Chicago, is giving away his fortune while he lives by a method distinctively unique. He reserves from his donations, which he expects will reach the sum of $4,000,000 in all, a two per cent annuity, which secures him an income of $30,000 during life. The annuities, ceasing with his death, will swell the income of the institutions benefited. Dr. Pearsons' method seems sagacious and wise. He will thus see his wishes carried out, avoid inheritance taxes, and prevent those will contests, which often spring up in most unexpected ways and defeat the purposes of a testator.

The cause of missions suffered a great loss in the

death of Dr. Henry Foster, of Clifton Springs, N. Y. At the sanitarium established and conducted by him, missionaries on leave were always welcome, and for some years the International Missionary Union has held there its annual sessions. His benevolence, manifested in special terms to missionaries, evangelists, preachers, and teachers, amounted in all to not less than $600,000, while all who came in contact with him bear testimony to the elevating effect of his spirituality of life.

The Baroness Burdett-Coutts, who recently passed her eighty-seventh birthday, has spent over a million pounds in charity. King Edward once said that, after his own mother, the baroness was the most remarkable woman in England, and unquestionably "the second lady in the land."

It is said that there is not a poor district in London that is without some permanent mark of her philanthropic interest. Besides contributing immense sums toward building churches and schools throughout the kingdom, she erected and endowed, at her own cost, the Church of St. Stephen's, Westminster, with its three schools and parsonage, and endowed the three colonial bishoprics of Adelaide, Cape Town, and British Columbia. She also supplied the funds for Sir Henry James' topographical survey of Jerusalem.

The late Baron de Hirsch, and the Baroness, have spent nearly one hundred millions of dollars in efforts to promote the welfare and happiness of their fellowmen without being hedged in by limits of race or creed. This illustrious man, one of the greatest givers of the last century, stands for a catholicity of spirit that aimed

to eradicate the caste prejudice, and the "idols of the tribe," and to promote religious sympathy.

George Peabody, born 1795, dying 1869, was a Massachusetts boy, who from 1830 built up a stupendous business, surpassed by few mercantile houses in the world. He settled permanently in England in 1837, establishing himself in London as a merchant and money broker, and accumulating great wealth. In 1852 he made his first great donation, afterward reaching $270,000, to found an educational institute at Danvers, his native town, now called after him. He contributed $10,000 to the first Grinnell Arctic Expedition; then $1,400,000 to Baltimore, where he had been a partner of Elisha Riggs up to 1843, for an institute of Science, Literature, and Fine Arts; this was succeeded by a further donation of $8,000,000 to promote education and free libraries in the United States. In about five years (1862-1868) he gave £350,000 to improve the condition of the London poor; and in his will £150,000 more for the same purpose. Here is one man who gave a total of between thirteen and fifteen millions of dollars in between thirteen and fifteen years, averaging about $3,000 a day!

The possibilities of giving are little measured by the average disciple. Millions of money run to waste, and millions more are buried in mere ornaments for our homes and persons. The pope has ordered about 150,000 old swords, halberds, pikes, battle-axes, and other venerable weapons stored in the Vatican, to be melted and sold for old iron, and a furnace for doing the work has already been erected in the palace grounds. Cromwell melted down the "silver apostles" that, as current coins, they might go about doing good. If Mr. Andrew Carnegie can signalize retirement from

business by a gift of $5,000,000 for philanthropic purposes, and, in the same week, donate nearly $6,000,000 more for free libraries, surely God's stewards should give to spread abroad His Word and send out His messengers.

Mr. Carnegie seems meant by God to preach a new "gospel of wealth" to rich men; and two great principles announced by him are worthy of being written in letters of gold:

"I make this first use of surplus wealth in retiring from business as an acknowledgment of the deep debt I owe to the workmen who have contributed so greatly to my success.

"I hold that it is a disgrace to a man to die rich."

Let any disciple read into this first maxim the remembrance of that highest debt owed to God for all blessings, and especially redemption; and read the second in the light of the Judgment seat.

Giving is a form of help open to greatest and least alike, and, in an emphatic way, God reminds us that even the poorest are not shut out from such a privilege. All high encomiums upon giving found in Scripture encourage the simplest and smallest gifts, our Lord's richest praise being reserved for one poor widow whose two mites, cast into the treasury, outweighed all other gifts, because her giving represented all her living. The others had cast in of their abundance; she, of her penury. They kept more than they gave; she gave all and kept nothing. God has contempt for the miser's mite, because it costs him nothing; but only respect for the widow's mite, because it cost her everything. Paul wrote to the Corinthians of those "the abundance of whose poverty abounded unto the riches of their liberality"; and adds that "if there be first a willing mind,

it is accepted according to that a man hath and not according to that he hath not."

There is another form of giving which all may share, and in which the poorest in money have often been the richest in power—namely, prayer.

Two or three Scripture passages unite to assign the primary place in God's plan for missions, not to efficient organization, faithful teaching, or even systematic giving, but to believing supplication. If Matthew ix. 36 to x. 1, Luke x. 2, and Acts xiii. 1-4 are set side by side, they will be found to complement each other, and, together, to teach a great lesson. The introduction to the sending forth both of the twelve and of the seventy is an emphatic injunction to prayer; and it was during the prayers of the Antiochan Church that the first foreign missionaries were called by the Spirit and sent forth. From those days onward the mainspring of mission work has been the same—intercession—prayer to the Lord of the harvest.

Intercession belongs to the inmost court—the holiest of all—and makes us mediators between God and man. It will always be the experience of the few, because the one way into the Holiest of All requires such separation unto God, that only the few avail themselves fully of it. Intercessors have always been scarce. Enoch, Noah, Job, Abram, Moses, Samuel, David, Elijah, Elisha, Nehemiah, Isaiah, Jeremiah, Ezekiel—less than a score of names stand out between Adam and Christ as conspicuous for power to prevail in prayer. Intimacy with God is rare, but, as intercession is thus far Christ's last great stage of His mediatorship, it also represents the highest point of privilege attainable by a believer.

Intercession is shared by few, because it is born of

self-oblivion. So long as the self-life sways, the Christ-life cannot; we cannot look on lost men through His eyes, nor yearn over them through His yearning. Intercession is not formal or mechanical. It scorns rules and fixed methods, and cannot be made to order, or cramped by a programme. It must be spontaneous, like the flow of a spring, and hence demands the fulness of a spring behind its stream.

One of the Divine marks on missions is that the work has developed true intercession, and that every great crisis in mission work has found its pivot in prayer. Being the peculiar property of the secret place of God, it has no complete human record. Its history is on high. But in the day of the revealing it will be seen how the prayers of the closet have controlled crises in the Church and events in the world; have held the key of heaven's gates and brought down both the flood and the fire of God. Now and then, both for our instruction and encouragement, the veil is drawn aside, and we are permitted to get a glimpse of how the prayers of saints, presented in Christ's golden censer before the throne, bring back to earth the power that makes men hear God's voice of thunder and that shakes the earth with mighty revolutions. A few examples may be given as hints of what is hidden behind the veil among the mysteries of God—"the mountain tops of man's spirit smoking because God has descended upon them and touched them."

The foundations of the Jewish Mission in Pesth, Hungary, were laid in the prayers of two intercessors, widely separated and strangers to each other, but brought by God's Spirit into an unconscious symphony of supplication, as when a master musician lays his

hand upon the keys of an instrument and makes them respond in a chord.

The private records of a certain Mr. R. Wodrow, of Glasgow, revealed, after death, whole days given to fasting and prayer for Israel. At the same time, five hundred leagues distant, in the Prince Palatine's palace, a lonely woman was beseeching the Hearer of prayer to send at least one herald of the Gospel to Hungary. It was the archduchess, Maria Dorothea. The year 1840 came, and just then, to her long-offered prayer, there was a conscious response—a mystery which intercessors alone can understand. She was somehow assured that a stranger was about to come to Pesth as a divinely commissioned messenger to those beloved Hungarians.

In 1838 a deputation from Scotland had visited various communities where Jews were gathered in large numbers, with a view to work among them. Hungary had been designedly left out in their plan because of Austrian intolerance. But when God's full time comes He brings about events which man's purposes not only do not include, but exclude. One of the deputation, Dr. Black, while in the farther East, fell from his camel, and that fall turned the course of homeward travel through Pesth, where Dr. Keith was taken dangerously ill of cholera. The rumour of his illness reached the archduchess, who somehow linked his coming to Pesth with her prayers for Hungary. Sleep left her until she found the sick Scotchman and ministered to his comfort. Then, as his convalescence followed, she revealed her long-cherished desire and prayer, and begged him to plant in Pesth a mission for Hungarian Jews, assuring him of her utmost encouragement and aid. And hence came that mission, some of whose first-

fruits were Israel Saphir and his illustrious son, Adolph, and which is so connected with the beloved and revered name of "Rabbi" Duncan.

Mark the moving of God. Two praying disciples, unknown to each other; four men sent forth to establish missions for the Jews and purposely leaving out Hungary; a fall from a camel's back to one of the party, diverting them to a shorter homeward route; a prostrating illness detaining another in Pesth; a strong impression on the mind of the archduchess impelling her to seek out the sick visitor.

About the same time that these intercessions prevailed in Hungary, Charles G. Finney was moving America as an evangelist; and two men are interwoven with his whole career, to whose prayers he felt was due the power of his own preaching—"Father Nash" and Abel Clary.

Father Nash used to pray with a map of the world before him, his prayers travelling from station to station; and, like Krapf and Livingstone, he died on his knees. In his journal were found such entries as these: "I think I have had this day a spirit of prayer for ——," the name of the station and the date being added. Careful comparison with current events proved that in all those stations, and at the same time and in the same order, revivals had taken place.* Father Nash had inflamed eyes which sometimes compelled him to shut himself up in darkness for days, but there he found closet-fellowship with God, and mighty results were wrought.

Abel Clary, likewise, had such a spirit of prayer that he could do little else but intercede, and often his agony of spirit exhausted his bodily strength. He prayed day and night. To such intercessors Mr. Finney attributed

the great awakenings that, in the district of Rochester alone, were said to have turned to God one hundred thousand in one year. Dr. Lyman Beecher pronounced this the greatest work of God and revival of religion ever seen within so short a time.

Mr. Moody, in his tours in Britain, owed all his success to God's intercessors. In 1872 he was appointed to preach on a Sunday for Rev. Mr. Lessey in North London. In the evening there was a great movement of the Spirit, though Mr. Moody had no sense of any peculiar working of God in himself; and nearly the whole audience rose in response to his invitation to those who were ready to turn to God. Thinking he had not made himself clear, he asked all such to go into the inquiry-room, and the response was equally prompt and general. Not only so, but, when he went next day to Dublin, Mr. Lessey telegraphed him to return, as the inquirers were increasing in numbers, and he came back for a ten days' mission, which brought four hundred converts into the church.

It was found afterward that all this was due to the prayers of two sisters. One of them who was bedridden, reading of Mr. Moody's meetings in America, began to beseech God to bring him across the sea and to that church. He was personally unknown to her, and with his coming she had absolutely nothing to do, except by prayer. When her sister, returning from church that Sunday morning, told the invalid that a Mr. Moody from America had preached, she replied with awe: "I know what it means! God has heard my prayers."

In Mr. Moody's subsequent campaigns at Oxford and Cambridge, it was the mothers' prayer-meeting that turned the tide. When the lawless rowdyism of university students made impossible the hearing of his

preaching or of Mr. Sankey's singing, he gathered some three hundred godly women of Cambridge in the Alexander Hall, simply for prayer, and one after another, with tears, they pleaded with God for university men as "some mothers' sons." And that night there was the stillness of God, and scores of men humbled their pride in confessions of sin and of need of God. Mr. Moody was wont to refer to this as the " greatest victory of his life," and as solely due to those prayers.

In the history of the Church Missionary Society the days of intercession have had a marked influence; in some cases they have been turning-points.

In 1871, 1872, the low-water mark was touched as to the supply of candidates for the mission field. But at the end of the latter year the tide began to turn; and the point where the ebb ceased and the flow began was the first Day of Intercession. This Divine remedy was suggested by the Society for the Propagation of the Gospel, which was also suffering for lack of recruits. The Primate appointed a day, and the secretary of this society suggested to the committee of the C. M. S. to join in the movement. The day, December 20, 1872, was widely and heartily kept all over the land, though the leading paper of the kingdom, " The Times," ridiculed " so useless and fatuous an observance."

In the few months following more offers of service were received by both societies than in as many years preceding, and a Day of Intercession has become since an annual observance. Two hundred and twenty-four were added to the roll in the ten years between 1873-1882, as against one hundred and fifty-nine in the eleven years from 1862-1872; and the increase was in

men, fully fifty per cent, the percentage of women remaining the same.

On the first Monday of January, 1854, one of the most celebrated prayer-meetings ever recorded in mission history was held in Southern India. There were but five persons who met—Dr. Lyman Jewett and his wife, Christian Nursu, a native preacher, and two native Bible-women, Julia and Ruth. The place of assembly was the summit of a hill which overlooks the village of Ongole. Below them stretched the large village then, as yet, utterly given to idolatry and heathenism, and a heathen temple adorned the hillside. The spirit of supplication was outpoured, and each of the little company, in turn, besought God for a missionary for Ongole. Mr. Jewett, believing that the commandment had gone forth, and that from the beginning of their supplications their prayer was heard, with the prophetic foresight of faith, pointing to a lovely site where then the cactus grew rank, said: "Julia, what a good place for a mission-house!" On that very spot the house of the first missionary to Ongole stood. Three months later Mr. James Wilkins was sent from Nellore to take up government work in Ongole, and chose this very location for his house; and, when he was transferred to another locality the house passed into other hands, but afterward became the property of the mission. But twelve years after that prayer on the hilltop the complete answer came in the person of that remarkable man, John E. Clough.*

Thus a gracious God permits His humblest believer to act as His steward, not only in the distribution of money, but in the sublimer administration of the riches known only to the praying soul.

* Hist. of Am. Bapt. Missions, Merriam, pp. 135–7.

PART SEVENTH

"THEY THAT HANDLE THE PEN"

CHAPTER XIX

"OF MAKING MANY BOOKS"

Eye-gate and Ear-gate, as Bunyan reminds us, are the two main entrances to the City of Mansoul.

Sight gives also the power to read, which Ruskin calls the "open sesame"—the magical charm that unlocks the doors to the treasure-houses of the race. It introduces all readers, without invidious distinctions, into the inner circle of authors, admitting all alike to the privilege of communing with them. In other ways we may seek in vain their acquaintance and audience, hindered by the forms of polite society or their own seclusive and exclusive habits. Many authors are dead, and therefore out of reach; others yet living are too remote to be accessible. But the intelligent reader finds himself shut out by no wall of exclusion; he has the right of entrance and converse, and none can forbid him. The palaces of the Kings of Letters stand with open gates, and there are no sentries or guards. The beggar's attire, the slave's bonds, or even the taint of crime, prevent no seeker after knowledge from this instructive and elevating communion with the good and the great.

God has, therefore, made much of books in promoting missions, informing the mind and inspiring the heart of disciples in the direction of a world's redemption. Writing books is one of the fine arts. Word-

pictures, drawn by the pens of literary artists, portray the field in all its aspects of light and shade, delineating the peoples among whom the work is being done or needs to be done, their character, conditions, customs. Many of these pen-pictures are portraits, giving vividness to the personal features of men and women, making familiar their history and their heroic service and suffering.

Books are the only permanent monuments of missionary life and labour. But for them we should have no enduring records, and would be dependent upon that untrustworthy scribe, oral tradition, so apt to add to or omit on his own responsibility; or upon the inscriptions on the tablets of memory, which get so worn as to lose all clearness, and sometimes, like the palimpsest, get the first impression overlaid by a second, and at best perish with their possessor.

We call the burial-places of the dead catacombs—dwelling-places. But the dead dwell not there. Libraries are their true catacombs. Books are the undying bodies in which authors continue to live and breathe, speak and act, and so find a sort of perpetual and potential incarnation, moving among men with immortal influence.

Recently, in America, the question was raised, What ten books are entitled to the first rank as to their influence on thought and activity through the century just closed. The only book on which the various umpires agreed was Darwin's "Origin of Species," Emerson, Goethe, Hegel, Wordsworth, Carlyle, Mrs. Stowe, Victor Hugo, Tennyson, and Browning having a less number of votes, and somewhat in the order of their names as here given. There was, therefore, little real agreement. Obviously the century had no Homer,

Shakespeare, Milton, Newton—commanding authors whose works were to the race moulds of history and destiny. At least fifty competitors were thrust into the lists to compete for a prize which only ten could receive.

Were a similar "symposium" proposed as to the foremost writers in the department of missions, students of missionary literature would probably shew a closer agreement. But if not, it would be because the embarrassment of riches makes difficult a selection of so small a number—so abundant and valuable have been the contributions of the century.

God has made it easy for the lover of missions to gather information and to form habits of systematic and instructive reading on the world-wide field without undue expenditure of time in searching for the best material; books that will stand the test of time, because they have real worth; books not made to please the fancy of the frivolous who are seeking an hour's pastime, or to feed the morbid taste which craves an exciting plot, but worthy to be read with care and thought, and inwardly digested.

The missionary library has become so extensive that a glance at its main departments must suffice. In connection with the late Ecumenical Conference in New York, the list of books treating of missions and cognate subjects contained over fifteen hundred entries, though making no claim to completeness.

The missionary books of the century cover the three great aspects of the subject: the geographical and topographical, the historical and biographical, and the philosophical and ethnological.

The first of these departments has to do with the locality of the work, and the relation of the work to the

locality. It acquaints the reader with the field, its peculiarities, its population, and enters more or less into the habits and customs of the people and the religion of the locality. This is needful as a starting-point. It was Carey's beginning. "Cook's Voyages Round the World" fixed in his mind the facts, which shortly found a visible form in his crude map of the world, on which, by shades of colour, he set forth the comparative state of various countries and peoples. This became in due time transferred to the mind—a mental map—which kept before his inner eye the destitution of a lost world, and made all apathy and inactivity impossible. Students of missions would do well to follow Carey's plan, and make their own map of the world, by simple devices putting and keeping before them the main facts to be borne in mind as the basis of all thorough acquaintance with the history of missions. Nor is there any longer any land or people of which we may not now know all the great facts which are the foundation of intelligent evangelism.

For example: of Mohammedan countries we have known comparatively little. The domain of the Crescent has been scarcely touched by missions. From the days of the pioneer and martyr, Raimond Lull, who was stoned to death in 1314, until now, the Christian Church has barely reached the border of Islam. But the late work of Rev. S. M. Zwemer on "Arabia, the Cradle of Islam," is perhaps as satisfactory a discussion of the great Mohammedan problem as is yet supplied for the common reader. The author gives evidence of the student and the scholar, who, after a decade of years spent in gathering facts on the field and making himself the master of his theme, gives to the public his mature but modest opinions and conclusions. This

book is an example of the added beauty and illumining power of well-selected and executed illustrations, an addition and attraction impossible until modern methods of engraving displaced the older and costlier ones. It may also be taken as a fair specimen of its class, and of the rich treasures which the century has bequeathed, of information concerning the Mohammedan system and its adherents.

S. Wells Williams has left little room for ignorance about "The Middle Kingdom," as Dr. Griffis has in regard to Japan and Korea. Mrs. Isabella Bird Bishop, in her records of travel in Japan, Korea, Persia, and China, has not only informed us about these lands, but indirectly borne to missions a witness, the more valuable because incidental. By her own confession, she was not always their friend and advocate. Her observation and experience, in coming into contact with the work of missionaries, dispelled early prejudices and corrected false impressions, and at last impelled her, when already past middle life, to offer herself to the Bishop of Calcutta for such service as she could render!

This great traveller says:

"My journeys in Asia have given me some knowledge of the unchristianized Asiatic world. In those years I have become a convert to the necessity of missions, not by seeing the success of missions, but by seeing the misery of the unchristianized world. From the seaboard of Japan to those shady streams by which the Jewish exiles wept when they remembered Zion, and from the icy plateaus of northern Asia down to the Equator, I have seen nothing but sorrow, sin, and shame, of which we have not the remotest conception."

As to the historical department, we have, first, the

journals of missions, which keep track of current missionary history—not mere records, like war bulletins or news items, but discussing also great questions of method, comity, polity, as they arise, stimulating activity by scriptural motives and keeping up contact between the Church and the mission band. Such magazines as "The Missionary Register," with its forty-three volumes; "The Church Missionary Intelligencer," "The Missionary Herald," "The Gospel in All Lands," "The Regions Beyond," "China's Millions," "Echoes of Service," "The Foreign Missionary," etc., are examples of what English readers have had as storehouses of information.

Naturally the department of History and Biography is most ample, embracing fully two-thirds of all the missionary writings of the century. Much of it, and not a little of value, is in German and other foreign tongues, but the English reader may still find ample room for research without going beyond the rich treasures of his own language. "The Encyclopædia of Missions," by Dr. Bliss, and Mr. Hodder's "Conquests of the Cross," are voluminous; but condensed outlines of great value are at hand, like Dr. Smith's "Short History of Missions," and Dr. Bliss' "Concise History," not to speak of translations of the works of Christlieb and Warneck.

A great addition to missionary annals has been given to us recently in the two volumes on the "History of the Moravian Church," by Bishop Schweinitz and Prof. Hamilton, and in the like records of the London Missionary Society, the Baptist Missionary Society, and others. Eugene Stock's three massive volumes of "History of the Church Missionary Society" contain in all over two thousand pages and over a million

words. But in these cases, size is no fair gauge of merit. Apart from patient historical research, of which such books are both proof and fruit, the reader will find in them the aroma of a gracious spirit. Mr. Stock's work, for instance, while evincing the loyalty of a true man and a churchman, breathes as charitable a temper as it does an evangelical faith, and even a "dissenter" will find no line he would wish to erase.

It is a privilege to have a full and satisfactory account of the *Unitas Fratrum*, which in missions is, like Eve, the mother of us all. Bishop Schweinitz has beautifully traced the story of the Brotherhood from John Huss to Zinzendorf, and Prof. Hamilton's pen has carried the record on so carefully and accurately that one of the leading organs of the Moravians calls it an "epoch-making book," finding nothing unworthy of praise. To those who find this fuller work inaccessible, Dr. A. C. Thompson's artistic and sympathetic sketch of "Moravian Missions" is ready with its fascinating picture of this heroic Church.

Christlieb and Warneck have treated of "Foreign Missions" in their scholarly way. "The Story of the China Inland Mission," in two charming volumes, and the Reed-Gracey "History of American Methodist Missions," are further additions to our sources of information. These are all not dry compilations of statistics, but valleys full of springs and flowers.

The missionary biographies of the century may safely challenge comparison and competition in any of the fields of literature, for excellence and abundance. Zinzendorf and Schwartz, Eliot and Brainerd, Raimund Lull and Francis Xavier, belong to earlier days. But the heroic element is not lacking in the last hundred years, as any one will confess who has read Dr. Smith's

lives of Carey and Duff; who has followed Judson's career in Burma, Robert and Mary Moffat's in Africa, and perused Blaikie's "Personal Life of David Livingstone"; who has gone with John Williams in his South Sea voyages, and John G. Paton from Glasgow to Aniwa; who has been with Cyrus Hamlin among the Turks, and with Goodell in his forty years at the Golden Horn; who has watched Melinda Rankin's work in Mexico; the sacrifices of Coillard and his beloved wife in Barotsiland; read of Mackay in Uganda, and his namesake in Formosa; travelled with Egerton Young by canoe and dog-train among western campfires and wigwams, and studied Mackenzie's medical work in China; climbed to the heights of the Tibetan border, where the Moravians watch for the open door to the shrine of the Grand Lama; known of McAll's work in France, Rabinowitz' great movement among the Israelites of the New Covenant, Allen Gardiner's martyrdom at the southern cape, Booker Washington's victories at Tuskegee, and Neesima's Doshisha in the Sunrise Kingdom.

Here are a score of books, all published in English, and yet they cover the world field from Japan to Italy, and from the inland "Sea of Blue" to the "Land of Fire"; they acquaint the reader with missions in Africa and Asia and the Americas, in European States and the Isles of the Sea; and they give us examples of heroism, both in doing and bearing, unsurpassed in history.

For the sake of readers whose time is so taxed with work that they must save even their moments, God has provided such briefer sketches as Bishop Walsh's two series of "Heroes of the Mission Field," or Japp's "Master Missionaries," or "The Picket Line of Mis-

sions," or Mrs. Charles' "Three Martyrs of the Nineteenth Century," or Mrs. Gracey's "Eminent Missionary Women"—books of small compass, in each of which from three to thirty lives find portrayal.

God has thus put within easy reach, by the pen of his chosen writers, information about missionary enterprise and inspiration to missionary endeavour. The last ten years have been specially prolific in small, cheap biographies and historic outlines, appropriate to the busy days in which we live; and with abundant illustrations which add both to the attractions and to the usefulness of this mission literature.

Our shelves are loaded down with missionary books which combine all the fascination of history and poetry, romance and reality. One must have a dainty palate who can find no satisfying food in Bartlett's "Sketches," Arthur H. Smith's "Chinese Characteristics," Fleming Stevenson's "Praying and Working," or who has no relish for such stories of heroic adventure as Gilmour's experiences in Mongolia, Calvert's in Fiji, Griffith John's in Hankow, Samuel Crowther's in West Africa, Chalmers' in New Guinea, Dr. Grant's in Persia, Titus Coan's in Hawaii, Pilkington's in Uganda. Countless almost are the thrilling tales of pioneer work, heroic endeavour and exposure, self-denial for Christ, patient suffering even unto death, great success and the greater acceptance of that apparent failure that helps others to success. In all these the God of missions is calling us to read, mark, learn, and inwardly digest the new chapters in that new book of His—the history of a world's evangelization. Here is a museum for the curious, a picture-gallery for the lovers of fine art, a banquet-board for the hungry, and a mine of

gold and gems for all who are minded to delve for hid treasures.

Perhaps the foremost missionary biographer of the century is Dr. George Smith, of Edinburgh. To give the Church, in one lifetime, such a series of pen-portraits is to leave a lasting impress on the life of the Church. Dr. Smith's portraits are the work of an artist, and he has come to be acknowledged as an authority in missionary biography. His lives of John Wilson of Bombay, Alexander Duff, Stephen Hislop, Henry Martyn, Bishop Heber, Wm. Carey, Alexander W. Somerville, and his sketches of "Twelve Indian Statesmen," and of "Twelve Pioneer Missionaries," place him in a very conspicuous position among those who have reared monuments to the heroic dead. Dr. Walsh, in his short sketches of "Heroes of the Mission Field," and "Modern Heroes of the Mission Field," furnishes graphic and fascinating stories of individual consecration and endeavour, from St. Martin of Tours, in the fourth century, to the martyred Bishop of Melanesia in the nineteenth.

There is a plain intervention of God in raising up this school of biographers for the mission century. Jonathan Edwards greatly stimulated this branch of the fine arts when he gave the world his picture of David Brainerd. That young man, who died before he was thirty, was one of the pioneers among the redmen of North America, and the pen of Edwards has drawn his character with skill. We see his genius, his delicate emotions, his fervency of spirit, his humility and devotion to Christ, and burning passion for souls. That life, published just as the eighteenth century was reaching its meridian, prepared the way for Carey and Duff

and Livingstone, and has not only fostered, but in many created, a taste for missionary biography.

We have called the writing of memoirs a fine art. What sculpture in metal or marble is so enduring and inspiring! If painting is, as Paul Veronese called it, "a gift from God," is it not a divine endowment to be able to seize upon the great features of a noble character and career, to analyze, select, and group in harmonious relations what is best worth preserving and presenting? How like the painter who, mixing brains with his colours, makes dead canvas live and speak! It is God's master biographers who help to make missionaries, and to keep the ranks full as death depletes them.

CHAPTER XX

"THE PEN OF A READY WRITER"

DURING the last third of the century, the philosophical, ethnological and linguistic department of missionary literature has become much more complete and comprehensive.

This makes it possible now clearly to fix in mind the marked and distinctive features of different peoples, tongues, and faiths, and to give them such symbolic expression as pictorially aids the memory. The five points of the Moslem religion—its short creed, annual fast, daily prayers, its almsgiving, and Mecca pilgrimage—become familiar as one's alphabet. The differences and similarities of Buddhism and Brahmanism, Confucianism and Parseeism, Shintoism and Fetishism, come to be seen and understood far enough to put the keys of each system into the possession of the student of missions to carry on such further researches as time and inclination allow.

Scholars have given the clew to the whole scheme of Buddhist salvation in Gautama's "four sublime verities": Pain exists; its cause is desire or attachment; its extinction is Nirvana; and there is a road to Nirvana"—this last of the "verities" including "eight particulars: right faith, judgment, language, purpose, practice, obedience, memory, and meditation." Writers on Brahmanism inform us that it does not revolve about a per-

sonality, but that Brahmă, neuter, designates a universal spirit, not conceived as an individual and personal deity, yet the ground and cause of all existence. Brahmā, masculine, one of the chief gods of the Hindu Pantheon, is an emanation from the neuter Brahmă, and, with Vishnu and Siva, forms the triad. The human soul is a portion of the universal spirit, and salvation is escape from transmigration and reunion to Brahmă. The way thereto is to get a correct notion of Brahmă and of the soul. Its mystic word, Om (or Aum), strangely like amen—"so be it"—is thought to have almost magical powers. Great pains have been taken by oriental students to get at the root of this system, and make its main branches thus simple of apprehension.

Shintoism, one of Japan's prevailing systems, has been, likewise, presented as having five features, four of which are negative. It lacks a doctrinal or ethical code, idol worship, priestcraft, and teachings as to a future state; and its one positive feature is a sort of mingled nature-worship and hero-worship, the principal divinity being the sun goddess, and the Mikado being held to be descended from her. Jainism—from Jina—describes the cult of the main heterodox sect of Brahmanical Hindus, who, disregarding the rites which involve destruction of animal life and the authority of the Vedas, arrange all objects under nine Tattwas (categories), the last being Moksha, a final emancipation which seems to be in marked contrast with Nirvana.

Such discriminations, made possible by the careful studies of others, serve a similar purpose to the student of missions that astronomy does to the student of the heavens, when scattered stars take their orderly march

in the constellations, so that the celestial concave presents to his eye an orderly system, in which he can trace any particular orb and locate its exact position.

The century's missionary writers have thus supplied abundant and important helps for the understanding of all matters pertaining to the ethical and religious systems of the race. These are all set forth, with their local boundaries and peculiar tenets and tendencies; we can learn of their origin and founders, and subsequent additions or modifications. The religious or sacred books of different peoples are becoming familiar. We may know the essential teaching of the Koran and Talmud, the Vedas and the Mormon Bible; learn why the Mohammedan, who is the deadly foe of idolatry and accepts the Old Testament, rejects the New Testament; and understand something of the tenacious hold of the oriental faiths upon the oriental nations.

Even English readers have no need to master foreign tongues while Max Müller writes of Hinduism; Sir Monier Williams opens to them the mysteries of Brahmanism or Buddhism; Dr. Legge, "Confucianism and the Religions of China"; Dr. Griffis, "The Religions of Japan"; and smaller treatises, like those of Dr. Robson on "Buddhism," or Dr. Kellogg's or Dr. Burrell's Handbooks of Comparative Religions, or Dr. Ellenwood's "Oriental Religions and Christianity," sketch in brief what more bulky volumes treat with more exhaustive attention to detail. Dr. Laurie, a quarter of a century ago, discussed "Missions and Science," and Dr. Dennis has prepared a complete treatise on "Christian Missions and Social Progress"; and many other like books have been furnished by the pens of ready writers, like that of Dr. R. N. Cust, whose many volumes on Philology, Bible Translation and Dif-

fusion, and kindred themes, every student of missions knows how to value.

But, apart from all these, God has raised up writers whose works, without being distinctively on missions, have had a remarkable influence on missionary effort.

The recent death of Rev. Wm. Arthur, at eighty-two, has brought afresh to the tender recollection of many his book, "The Tongue of Fire." This noted Wesleyan, himself converted when he was one of a congregation of but three, saw that God's Word is still mighty to save, whatever the outward discouragements, if only there be the anointing of the Spirit, the Pentecostal tongue of fire. He began to preach before he was sixteen; and, while yet in training at Hoxton Hall, the governor of the institution said of him: "We have here a remarkable young Irishman. God has given him great power to win souls, and he never preaches without seeing conversions." His book was an attempt to impart to others whatever he had been taught of this holy secret of unction. That little book on "The Tongue of Fire; or, The True Power of Christianity," is a spiritual classic, in the highest sense a missionary book, as Pentecost was a missionary fountain. It has made its author's name perpetually fragrant in England and America; and not only has it had an immense circulation in Britain and the English-speaking world, but, translated into many other tongues, God has given to it a ministry in all quarters of the earth. It has permanent lessons for all preachers of the truth, at home and abroad, and has not only made missionaries, but multiplied the power of those whom it has made winners of souls, so that one man sometimes has been worth twenty others in the quality of his work.

For ourselves we hesitate not to say that to have written that one book, and so to have helped perpetuate the blessing of Pentecost, is honour enough for one man, and implies a world-wide mission, even had its author never been, as Mr. Arthur was, a missionary and a missionary secretary. It is one of the epoch-making books of the century of missions. A minister of Christ, or a missionary of the cross, might read it with profit once a year, as Dr. Gordon, of Boston, read Brainerd's biography; and if some godly giver would put a copy into every theological student's hand, intending missionaries might get a baptism of fire that would in all lands be a boundless blessing.

About the middle of the century (1855) a premium essay on "Primitive Piety Revived; or, The Aggressive Power of the Christian Church," was published in America. It was written by a Baptist minister of Newark, N. J., Rev. Henry C. Fish, who afterward became better known by other achievements of his pen. This book had a deservedly wide circulation; and though some of its facts are now out of date, its philosophy never will be. It ought to be re-edited, and its figures corrected according to the data of the new century, for it is aflame from beginning to end with intelligent zeal. The prize was offered for such essay by a benevolent disciple who desired that some such book should be prepared, specifically to promote conversion of sinners to God, by setting forth the true New Testament model of Christian character and life, stimulating simple faith in the Gospel, and self-denial for Christ. Dr. Fish's essay well merited the award. He felt, with Dr. Harris, that "the Church itself requires conversion," and he searchingly exposed the departures from the New Testament pat-

tern of the believer, the lack of simplicity of aim, consecration to God, self-denial for Christ, scriptural faith, spiritual earnestness, individual responsibility; and he triumphantly shewed that for all this sixfold lack there is one grand remedy—a new outpouring of blessing from on high.

One or two striking paragraphs may be cited, not only as examples of the fire that burns in these pages, but for the sake of their permanent force.

While emphasizing individual effort for Christ, the author supposes that every disciple should be so impressed with his own responsibility and privilege that he should undertake personally to bring sinners to Christ.

"If believers numbered but five hundred thousand upon the whole earth, and each should become the means of converting one soul a year; and if from year to year these five hundred thousand, and those converted through their instrumentality, should go on, severally leading one soul to Christ yearly, in the short space of thirteen years—leaving a wide margin for increase of population and decrease of labourers—the whole world would be converted." *

Again, the author makes a more startling calculation of this geometrical progression in conversions. He supposes there was but a single believer on earth, and that he successfully undertakes to secure one convert each year, and each convert does the same. The single believer is multiplied to two, and the second year these two to four, and the third year these four to eight, and so on; long before the first believer would, in the ordinary course of nature, cease from his work,

* "Primitive Piety Revived," pp. 223, 224.

there would be a multitude of converts equal to three times the entire population of the globe.*

A careful reading of this book of two hundred and fifty pages will shew how insensibly it has permeated our modern religious literature; for the arguments and illustrations and appeals therein found have reappeared in a thousand unacknowledged forms in the works of other writers, and on the tongues of other speakers.

Not only have voluminous books on missions been used as moulds of character and conduct, but single brief pamphlets, apparently having only a transient existence, have been chosen of God as trumpet-calls to His Church. Of some of them it is not too much to say that they mark great turning-points in the century's missionary history. There are some such products of the pen which may claim the first rank for originality of method and practical power.

Carey's "Enquiry," like his Nottingham sermon of 1792, and Robert Hall's thunderbolt on "Modern Infidelity," in 1800, properly belong to the eighteenth century, yet they have been potent forces for shaping the events of the nineteenth, and scarcely began to exert their full influence until its dawn. As to Carey's "Enquiry into the obligations of Christians to use means for the conversion of the heathens," his biographer, Dr. Smith, has ranked it the "first and greatest" paper on missions. This short essay, of about

* To those who have not worked out this simple problem the results will seem incredible. But the following figures will prove the statement, the progression being traced on through 33 years, the average lifetime of a generation:

1, 2, 4, 8, 16, 32, 64, 128, 256, 512, 1,024, 2,048, 4,096, 8,192, 16,384, 32,768, 65,536, 131,072, 262,144, 524,288, 1,048,576, 2,097,152, 4,194,304, 8,388,608, 16,777,216, 33,554,432, 67,108,864, 134,217,728, 268,435,456, 536,870,912, 1,073,741,824, 2,147,483,648, 4,294,967,296.

twenty thousand words, is an amazing contribution to the statistics and geography and religious condition of the world, especially considering its source. Though he was no scholar, an Oxonian, with the Bodleian library at hand, could scarcely have surpassed it either in matter or style. This shoemaker in an obscure village, whose main books were Cook's "Voyages," the "Life of Columbus," and the Bible, with little converse with the intelligent, and no contact by travel with the world in general, wrote a pamphlet, while as yet the Church was asleep, which God made the creative word of modern missions.

We may well tarry to consider the genesis of that essay. Carey's conversion, at eighteen, had two effects: self-consuming and self-constraining. God's fire both burns up the dross from character, and burns its way out of confinement; it works purity in the man, and must have vent for God's message. As Dr. Alexander McLaren says, "the candle, if put under the bushel, either goes out or burns up the bushel." Like Duff after him, Carey found conversion impelling, compelling him to action. He began to preach in the hamlets near Hackleton; then, as he met Andrew Fuller and Thomas Scott, and began to borrow books and read, to think and ask questions, to make his map and amass his facts, he began also to urge on his brethren to do something to change the face of that map and the character of the facts. Like Elihu, he must shew his opinion. But he met little beside the wet blanket of discouragement and even rebuke. Meanwhile he was writing his "Enquiry," which, however, had no likelihood of ever seeing the light, for he was too poor to put it in print, and could scarcely pay for his daily bread. His "piece," as he humbly called

it, written in poverty and sickness, had lain in its sepulchre had not God said "Come forth," and had not Mr. Potts, paying the cost of printing, loosed it from its bonds and let it go on its errand.

In 1788, when Carey moved to Leicester, he read it to those who met at his recognition services, and four years later the press gave it its thousand tongues. Its author, ready to practise what he preached, had already followed up his pamphlet by that epoch-making sermon at Nottingham in 1792, which gave the motto for the century's missions:

> "Expect great things from God;
> Attempt great things for God."

Dr. Ryland has sought to describe the effect of that sermon from Isaiah liv. 2, 3. The preacher's soul was a reservoir where waters had long gathered, and that May day the dam broke, and the flood bore not only the preacher, but all his hearers, on its current. "Obligation" was the great thought, and it smote their consciences as it rebuked their apathy and lethargy. Yet the deep impression would have led to no action had not Carey wrung Fuller's hand, imploringly asking: "Are we again to separate without doing anything?" This agony of appeal held them together until that new step was taken, which fixed the next meeting at Kettering as the time for "a plan for propagating the Gospel among the heathen." And so that printed "Enquiry" and that spoken appeal had their first-fruits in the little band of twelve that in October, 1792, with no precedents to guide, no experience to assure, no funds to expend, and no influence to command, pledged themselves to God and each other to bear their part in spreading the Gospel, and laid down on the altar of missions their fifty-three half crowns.

This old story is ever new. Like the story of creation, it shews Him who made the worlds out of things which do not appear, still at work. Of missions we may write the same opening words: "In the beginning, God." The Creator chose that "Enquiry" and that sermon as base-blocks for the structure of modern missionary enterprise. They who despise the day of small things may well ask whether it be not worth while to use pen or tongue when God lays on us a burden, however few our readers, or however cold and callous our hearers.

CHAPTER XXI

THE WORDS OF THE WISE

God has used as "goads," to urge His people to nobler advance, some memorable sermons and addresses during the century we are studying.

Robert Hall's sermon on "Modern Infidelity" was a mighty force in arousing the Church to missions, though not directly on that subject. It was delivered in 1800, in Cambridge, and its immediate provocation was the French Revolution, which was, at bottom, atheism, causing a volcanic upheaval which threatened the foundations of all government and the very existence of society. Dr. Hall called attention to the fact that all false systems of religion are practically godless, and cannot save society from ruin, and that the Gospel is the one and only remedy. Preached at a time when world-wide missions were taking shape, this sermon was one of God's trumpet-calls, rallying believers in a supernatural Gospel to advance against the powers of darkness. Dugald Stewart says of Robert Hall: "Whoever wishes to see the English language in its perfection must read the writings of that great divine. He combines the beauties of Johnson, Addison, and Burke, without their imperfections."

A few other sermons and addresses, properly belonging to the last century, may be mentioned, such as John M. Mason's "Messiah's Throne," preached be-

fore the London Missionary Society in 1802; Claudius Buchanan's "Star in the East," preached in Bristol in 1809; Edward Irving's "Missionaries After the Apostolic School," also before the London Missionary Society, in 1824; Alexander Duff's Exeter Hall address in 1837; Francis Wayland's "Moral Dignity of the Missionary Enterprise," in 1823, and his "Apostolic Ministry," in 1855; Dean Magee's anniversary sermon before the Church Missionary Society in 1866; Dr. Joseph Angus' "Apostolic Missions" before the Baptist Missionary Society in 1871; Wm. Fleming Stevenson's "Our Mission to the East," which so thrilled the Irish assembly in 1878; Charles H. Spurgeon's "Plea for Missions" in the Metropolitan Tabernacle in 1877, and before the Wesleyan Society at its anniversary in 1886; Alexander McLaren's "True Source of Missionary Zeal," in London in 1889; Phillips Brooks' sermon on "The Heroism of Foreign Missions," in Boston in 1881.

To these might be added Harris' "Great Commission," Foster's "Essays on Missions," Sheldon Dibble's "Thoughts on Missions," Kip's "Conflicts of Christianity," John Angell James' "Church in Earnest," etc. This list includes only English writers and speakers, space forbidding proper reference to sermons and essays from the pens and tongues of those who, in Germany and Holland, France and Switzerland, Norway and Sweden, and other foreign lands, have lent their advocacy to the cause of missions.

John M. Mason's sermon on "Messiah's Throne" was heard by Robert Hall, and extorted from him the exclamation: "I can never preach again." Buchanan's "Star in the East" was a great sermon. This young Scotchman, converted through John Newton,

and sent as chaplain to India through Charles Simeon's influence, after his return to England preached at Bristol a sermon which, for an hour and a half, held a large audience spellbound. Its echoes, heard even in Parliament, aroused that new interest in India which prepared for the remarkable victory in the House a little later. This sermon was from Matthew ii. 2, and its closing words were these:

"While we are disputing here whether the faith of Christ can save the heathen, the Gospel has gone forth for the healing of the nations. A congregation of Hindus will assemble on the morning of the Sabbath under the shade of a banyan-tree, not one of whom perhaps ever heard of Britain by name. There the Holy Bible is opened; the Word of Christ is preached with eloquence and zeal; the affections are excited; the voice of prayer and praise is lifted up; and He who hath promised His presence where two or three are gathered together in His name, is there in the midst of them to bless them, according to His Word. These scenes I have myself witnessed; and it is in this sense in particular I can say: "We have seen His Star in the East."

Judson read Buchanan's appeal, and thus describes the effect: "The evidences of Divine power manifested in the progress of the Gospel in India fell like a spark into the tinder of my soul. I could not study; I depicted to myself the romantic scenes of missionary life; I was in a great excitement." That was the blast God used to bring Judson's whole nature to the white heat and into readiness to be shaped on the anvil of His purpose. The leading thought of the discourse was the evidences of the Divine power of the Christian religion in the East; especially is the progress of the Gospel

in India described as affected by the labours of that venerable and almost ideal missionary, Schwartz.*

While Francis Wayland was pastor in Boston he preached, in 1823, his sermon on "The Moral Dignity of the Missionary Enterprise." It was soon after printed, and at once put him in the front rank of preachers. Robert Hall read it and remarked: "If he can preach such a sermon at twenty-seven, what will he do at fifty?" His subsequent discourse, before the New York Baptist Union for Ministerial Education, thirty-two years later, proved what he could do at fifty-nine.

When Edward Irving, not yet thirty-two, was at the height of his popularity in London, the London Missionary Society, always on the lookout for the foremost orator, secured him for its preacher in 1824. Irving always made thorough preparation, never more so than for that occasion. His youth had been full of missionary spirit and projects; and, as the full sense of the risk and responsibility of this duty grew upon him, he shut himself up with God and His Word to get His message, and, when he came forth from the secret place, it was like Elijah, in the power of the Spirit. Whitefield's Tabernacle in Tottenham Court Road was the place; and, notwithstanding the day was wet and dreary, the great building was thronged long before the hour. For three hours and a half the crowd sat jammed in between those walls, and the preacher had to pause twice during the course of that sermon while a hymn was sung.

It was not a popular sermon; it was too elevated in tone and theme. The immediate needs of the London Missionary Society were forgotten in a greater need

* "Life of Adoniram Judson," by his son, pp. 70, 71.

for a new order of missionaries—messengers of the cross, responsible to no man, studying to shew themselves approved only of God, living by faith and in self-denial, scorning man's hire and help alike lest their singleness of purpose be risked, and dying daily as Christ's martyrs. To many it was a wild and visionary picture, though fascinating eloquence held the brush that gave it form and colour. Doubtless the sermon was not well timed or prudent in human eyes; but it was scriptural and spiritual. The preacher had been studying not man's ideas, but God's ideals, and had followed the apostolic rule of faith and fidelity rather than prudence and policy. This sermon should be read after the interval of a century to estimate its true value.

Irving dealt with the primitive methods of Christian work, and God's willingness to honour those who trust Him. He simply held up God's plumb-line, and, because that was the plumb-line of primitive Christianity, time has vindicated his utterances, and turned the visionary dreamer into the true seer.

President Wayland raised a similar standard, that of apostolic precedent. The Divine call to the ministry and the Divine qualifications therefor are really his burden. "He takes only two fastening points, the Church of the apostles and the Church of to-day; and, snapping his chalk-line between these two, he makes the mark of requirement as straight as a sunbeam, regardless of what modern theories or usages may be found to lie to the right or to the left of it."

"Every disciple must be a discipler," is his golden maxim. To fence in preaching by any clerical boundaries is contrary to the Divine plan, and must be fatal to success. The Christian ministry is of Divine appointment; and the setting apart of the most gifted for

this special work does not set aside the humblest from a like privilege and responsibility, according to his ability and opportunity. "The minister does the same work that is to be done by every other member of the body of Christ; only since he does it exclusively, he may be expected to do it more to edification."

He utters a solemn warning against exclusion from the ministry on account of deficiencies in education. The Church is to call upon God for labourers, and be ready to receive all whom He sends; spiritual qualifications being of first importance, God needs all kinds of labourers, and we only thwart His plans and our own service by confining the ministry to the educated class. Let those who can get the highest culture do so, but let not those who cannot, be barred out on that account from the ministry of the Word.

Irving tells how he was moved to his preparation by hearing an eminent leader say that, if asked what is the first qualification for a missionary, he would say, Prudence; and the second, Prudence; and the third, Prudence. This utterance he contrasted with the teaching of the Epistle to the Hebrews, whose mighty heroes wrought "by faith," which is "the substance of things hoped for, the evidence of things not seen; whereas prudence is the substance of things present, the evidence of things seen." This raises the question whether the great commission is not still to be executed in faith—faith in God to furnish men and means, and render both effectual; or whether we are "to calculate this undertaking as a merchant does his adventure; set it forth as the statesman does his colony; raise the ways and means within the year, and expend them within the year, and so go on as long as we can get our accounts to balance."

The Church is not prepared to urge the apostolic ideal upon missionaries. Before we ask the heralds of the cross to go far hence, carrying neither purse nor scrip, it behooves us to shew our sincerity by accepting the same conditions at home. But the ground taken by Irving was scriptural and well worth espousing. As Dr. Gordon has said, "if God sends us forth on His business, He is certainly bound to pay the bills; if He commissions us to conduct His warfare, He is thereby pledged to furnish us the necessary soldiers. Accepting this principle as true, the missionary undertaking is not a mercantile enterprise, to be conducted by the ordinary principles of economics. It is a work of faith, and not of figures; and we are bound in planning its enlargement to consider our bank account with heaven, and not merely our actual cash in hand." This was the substance of Irving's plea, to which he joins the prediction of a speedy return to more apostolic methods in conducting Christian missions, and, with such return, "much greater simplicity and larger success."

Joseph Angus' sermon on "Apostolic Missions, or the Gospel for Every Creature," was a message "on wheels," fitted to run round the globe, and so it has done. Unconsciously to many, it suggested that motto, now emblazoned on the banners of the young men in their modern missionary crusade: "The world for Christ in our generation." Dr. Angus goes so far as to suggest that a company of 50,000 preachers be raised, and £15,000,000 a year for ten years; and shews that with such a provision the Gospel might be preached, and preached repeatedly, to every man, woman, and child on earth; for, at the rate of only seven a day, the whole population of the globe could be

individually reached in ten years with such a band of workers. He then proceeds to shew that to raise 50,000 preachers would require but one out of every 300 church members in Protestant Christendom, and that to give £15,000,000 a year would be equivalent to less than one-twenty-seventh of the taxable income of Great Britain alone, or less than one-fiftieth of the income of Protestant church members.

Dr. Duff's speech in Exeter Hall, in 1837, his English friends pronounced incomparable for eloquence, even among the great speeches of this superb missionary orator. Nobody could report Dr. Duff; much depended on his tone and gesture and attitude, all of which evade the most skilful stenographer. But the greatest difficulty was that he so fascinated his hearers that even the reporter found himself leaning on his elbows and forgetting to take notes in his absorption. That speech at Exeter Hall was Dr. Duff at his best. His irony and sarcasm were there, raining hot shot and shell on those who talk glibly about missions and neither do nor give anything; as Judson used to say of those who nearly clipped off his hair for mementos and shook his hand from its socket, and yet would willingly let missions die! With his exuberant rhetoric Duff pictured India's beauty—the garden and granary of the earth—and then the awful iron systems of caste and idolatry and impurity that were the slime of the serpent over all. And so he pressed on toward his climax—the supreme duty of every Christian man, woman, and child in Britain. It was a mixture of denunciation and appeal, that made his hearers feel ashamed of their apathy and avarice and worldliness, and yearn to send the saving Gospel to the ends of the earth.

Charles Haddon Spurgeon preached many missionary sermons, but his "Plea for Missions and Missionaries" is, perhaps, one of his most moving appeals. His text was Isaiah vi. 8. He dwelt on the voice of God, "Whom shall I send?" and on man's answer, "Send me." In his masterly way he deals with the vision of God, the consciousness of human infirmity, and God's way of equipping and qualifying for His work. It is one example of many shewing how any pastor, among his own people, on ordinary occasions, may aid missions when his own soul is aflame with the altar-fires of God.

Phillips Brooks, in his sermon, says: "What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad? It is as shameless as it is shameful. It pleads for indulgence on the ground of its own neglect and sin. It is like a murderer of his father asking the judge to have pity on his orphanhood!"

When Dr. Fleming Stevenson held the Irish assembly in rapt attention, as he discoursed of "Our Mission to the East," he had just returned from a year's survey of the mission churches in China and India, and his seraphic soul was on fire with intelligent zeal. He gave to the assembly his "general impressions"; and it was like throwing on the screen, with a powerful light through a magnifying lens, the photographic pictures of the mind. He gave clear views of the vastness of the enterprise, the high culture, and forward civilization of the Orient, the ancient faiths and systems there prevalent; and then turned to the vast and beneficent forces at the disposal of the Church, the comparatively recent origin of the mission work, and the astonishing results he had seen. He powerfully proved the grand

success of missions, and as powerfully reminded his hearers of currents of influence which, like the waters of Shiloah, flow softly and underground and cannot be traced. He gave evidences of the decay of religious life where false systems prevail, and mightily appealed for a united movement all along the line to cope with the needs of these vast communities in the crisis of their history.

There are paragraphs in that address not often surpassed by any orator on any occasion; as when he referred to the legend, freely quoted at the religious fair at Hurdwan, that at the close of the century the Ganges would lose its sacred character, which would be transferred to a river which flows farther west, and interpreted the legend, of the river of God! Or as when, in the closing sentences, he referred to the sunrise over the Himalayas, when, as the light gathered, the boundless plains of India grew visible, stretching for hundreds of miles to the south; until, as the sun rose higher over the idol mountains, the "Halls of Heaven," the shadows stole away, the darkness fled, and the sounds of life filled the silent air; and compared it to the outshining of the Sun of righteousness, over the places of the death-shade and the habitations of cruelty.

We read this address still with a depth of conviction and warmth of emotion not often awakened. Even the absence of the magnetic personal element cannot make it seem cold. He who had thrilled so many readers by his sketches of Hans Egede and Pastor Harms, stirred those mercurial Irishmen as they had seldom been moved, and the echo of his appeal may be heard even yet. One of the sublimest passages in all missionary oratory is his appeal for a "great revival of faith—a faith that will recognise the spirit of the mission in the

Bible, not as an isolated command, a doubtful inference, or a pathetic farewell; but as the very substance and texture of it, the burden of its prophecies, the glory of its visions, the music of its psalms, and the splendour of its martyr-roll."

Of the great sermon delivered by Dean Magee (afterward archbishop) in 1866, at the C. M. S. anniversary, Eugene Stock says that "in eloquence and power, no sermon of the period—perhaps no sermon of the entire series of anniversary sermons—can be quite compared with his. It was delivered extempore—probably the first so delivered (at those anniversaries)—yet there was not a redundant word; every sentence told. And yet it was not merely a splendid piece of oratory, but emphatically a word of living power for the Church Missionary Society."

The text was a startling one: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." It seemed far off from the subject of missions, but the hearer was not long in doubt that the speaker understood what he was doing, and had fashioned his weapon for a keen thrust. He began:

"It is the awful privilege of the Church of Christ that she is called to a share in the work of her Lord—awful privilege, for to share the work of Christ is to share His trial and temptation."

"Just so far as our work is identical with His, will the nature of our trial be identical. Whatever weapon was chosen as most likely to wound the Captain of our salvation at any particular moment of His life or work, is just the weapon that will be used against His Church at any similar moment in her life or work; and ever the nobler the work, the sorer the temptation. Ever the closer the disciple draws to his Lord, ever the nearer

does the tempter draw to him. Ever the more the presence of the Lord fills His Church, the more does that presence attract the fierce and fiercer assaults of the enemy.

"In the temptation of Christ there is a special, perhaps a primary, reference to the temptations and difficulties of missionary work, for it came at the end of His long preparation for His public work and between His consecration in His baptism and His actual entrance on His ministry. And, when we meet to renew our vows of dedication, in the day when the sons of God come to present themselves especially before Him, the tempter will assuredly be present too."

The three temptations of Christ were then powerfully presented with the parallel dangers in the life of the disciple, the Church, and the society: First, to maintain life by doubtful means, albeit with good motives; secondly, not now to save life, but to risk it; thirdly, to compromise with the devil for the possession of this world.

Dean Magee then, with striking originality and force, shewed that, while these three forms of temptation are found in all periods of church history, the first was conspicuously prominent in the early days, when confessors and martyrs continually answered in effect: "Not life, but the Word of God." The second, in the mediæval age, when the Church, in the pride of ecclesiastical power, "casting herself down," sank lower and lower as she "corrupted her sacred deposit of truth with the errors of Judaism and paganism." The third, since the Reformation, the Church being tempted to conquer heathen lands by force and fraud, and then win the heathen mind by ignoring the cross.

The application to the society was obvious: 1. Be-

ware of the idolatry of means. 2. Of self-glorification and party spirit. 3. Of learning, science, civilization, without the cross; of the "new Christianity" which proposes, by dropping "dogma," to conquer the world for the new Christ, when all men will own the Fatherhood of God and the brotherhood of man."

"God can do without the Church Missionary Society, if He chooses, but not for one instant can the Church Missionary Society do without God." *

One of the most memorable addresses of the century was made in 1887 by Sir M. Monier Williams before the C. M. S., when, in his calm, logical way, he shewed the infinite distance by which the Word of God is lifted above those "sacred books" which, in the Orient, are so cherished, and which he, as an orientalist, had so deeply studied. In these days, when so many exalt the Vedas and the Shasters as though they were worthy to stand alongside of the Bible, some of his masterly sentences may well be engraved, as with a diamond point, on the tablets of the Church.

He says: "An old friend, a valued missionary of this society, founder of the James Long Lectures on the Non-Christian Religions, said to me a few days before his death: 'You are to speak at the anniversary of the Church Missionary Society; urge upon our missionaries the importance of studying the non-Christian religious systems.' Unusual facilities for this study are now at our disposal; for, in this jubilee year of the queen, the University of Oxford has completed the publication of about thirty stately volumes of the so-called 'sacred books' of the East, comprising the Veda, the Zend-Avesta of the Zoroastrians, the Confucian Texts, the Buddhist Tripitaka, and the Mohammedan Koran—all

* History C. M. S., ii. pp. 388–390.

translated by well-known translators. Our missionaries are already convinced of the necessity of studying these works, and of making themselves conversant with the false creeds they have to fight. How could an army of invaders have any chance of success in an enemy's country without a knowledge of the position and strength of its fortress, and without knowing how to turn the batteries they may capture against the foe? Instead of dwelling on so manifest a duty, I venture a few words of warning as to the subtle danger that lurks beneath the duty.

"In my youth I had been accustomed to hear all non-Christian religions described as 'inventions of the devil.' And, when I began investigating Hinduism and Buddhism, some well-meaning Christian friends expressed their surprise that I should waste my time by grubbing in the dirty gutters of heathendom. After a little examination, I found many beautiful gems glittering there; nay, I met with bright coruscations of true light flashing here and there amid the surrounding darkness. Now, fairness in fighting one's opponents is ingrained in every Englishman's nature; and, as I prosecuted my researches into these non-Christian systems, I began to foster a fancy that they had been unjustly treated. I began to observe and trace out curious coincidences and comparisons with our own sacred Book of the East. I began, in short, to be a believer in what is called the evolution and growth of religious thought. 'These imperfect systems,' I said to myself, 'are clearly steps in the development of man's religious instincts and aspirations—interesting efforts of the human mind struggling upwards towards Christianity. Nay, it is probable that they were all intended to lead up to the one true religion, and that Christianity is,

after all, merely the climax, the complement, the fulfilment of them all.'

"Now there is unquestionably a delightful fascination about such a theory; and, what is more, there are really elements of truth in it. But I am glad of the opportunity of stating publicly that I am persuaded I was misled by its attractiveness, and that its main idea is quite erroneous. The charm and danger of it, I think, lie in its apparent liberality, breadth of view, and toleration. In 'The Times' of last October 14 you will find recorded a remarkable conversation between a Lama priest and a Christian traveller, in the course of which the Lama says that 'Christians describe their religion as the best of all religions; whereas, among the nine rules of conduct for the Buddhist, there is one that directs him never either to think or to say that his own religion is the best, considering that sincere men of other religions are deeply attached to them.' Now to express sympathy with this kind of liberality is sure to win applause among a certain class of thinkers in these days of universal toleration and religious free trade. We must not forget, too, that our Bible tells us that God has not left Himself without witness; and that in every nation he that feareth God and worketh righteousness is accepted with Him. Yet I contend, notwithstanding, that flabby, jelly-fish kind of tolerance is utterly incompatible with the nerve, fibre, and backbone that ought to characterize a manly Christian. A Christian's character ought to be exactly what the Christian's Bible intends it to be. Take that sacred Book of ours; handle reverently the whole volume; search it through and through, from the first chapter to the last, and mark well the spirit that pervades the whole. You will find no limpness, no flabbiness about

its utterances. Even sceptics who dispute its divinity are ready to admit that it is a thoroughly manly book. Vigour and manhood breathe in every page. It is downward and straightforward, bold and fearless, rigid and uncompromising. It tells you and me to be either hot or cold. If God be God, serve Him. If Baal be God, serve him. We cannot serve both. We cannot love both. Only one name is given among men whereby we may be saved. No other name, no other saviour, more suited to India, to Persia, to China, to Arabia, is ever mentioned—is ever hinted at.

"What! says the enthusiastic student of the science of religion, do you seriously mean to sweep away as so much worthless waste paper all these thirty stately volumes of 'sacred books' of the East just published by the University of Oxford?

"No; not at all; nothing of the kind. On the contrary, we welcome these books. We ask every missionary to study their contents and thankfully lay hold of whatsoever things are true and of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian bibles into conformity with some scientific theory of development, and then point to the Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side—all by itself—all alone—and with a wide gap between.

"And now I crave permission at least to give two good reasons for venturing to contravene, in so plain-

spoken a manner, the favourite philosophy of the day. Listen to me, ye youthful students of the so-called 'sacred books' of the East; search them through and through, and tell me: do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity—that He, a sinless Man, was made sin? Not merely that He is the eradicator of sin, but that He, the sinless Son of man, was Himself made sin. Vyasa and the other founders of Hinduism enjoined severe penances, endless lustral washings, incessant purifications, infinite repetitions of prayer, painful pilgrimages, arduous ritual, and sacrificial observances—all with the one idea of getting rid of sin. All their books say so. But do they say that the very men who exhausted every invention for the eradication of sin were themselves sinless men made sin? Zoroaster, too, and Confucius, and Buddha, and Mohammed, one and all, bade men strain every nerve to get rid of sin, or at least of the misery of sin; but do their sacred books say that they themselves were sinless men made sin? I do not presume, as a layman, to interpret the apparently contradictory proposition put forth in our Bible that a sinless Man was made sin. All I now contend for is that it stands alone; that it is wholly unparalleled; that it is not to be matched by the shade of a shadow of a similar declaration in any other book claiming to be the exponent of the doctrine of any other religion in the world.

"Once again, ye youthful students of the so-called 'sacred books' of the East, search them through and through, and tell me: do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity—that He, a dead and buried Man, was made Life? Not merely

that He is the Giver of life, but that He, the dead and buried Man, is Life. 'I am the Life.' 'When Christ, who is our Life, shall appear.' 'He that hath the Son, hath Life.' Let me remind you, too, that the blood is the Life, and that our sacred Book adds this matchless, this unparalleled, this astounding assertion: 'Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you.' Again, I say, I am not now presuming to interpret so marvellous, so stupendous, a statement. All I contend for is that it is absolutely unique; and I defy you to produce the shade of the shadow of a similar declaration in any other sacred book of the world. And, bear in mind, that these two matchless, these two unparalleled, declarations are closely, are intimately, are indissolubly, connected with the great central facts and doctrines of our religion: the incarnation, the crucifixion, the resurrection, the ascension, of Christ. Vyasa, Zoroaster, Confucius, Buddha, Mohammed, are all dead and buried; and mark this: their flesh is dissolved; their bones have crumbled into dust; their bodies are extinct. Even their followers admit this. Christianity alone commemorates the passing into the heavens of its divine Founder, not merely in the spirit, but in the body, and 'with flesh, bones, and all things appertaining to the perfection of man's nature,' to be the eternal source of life and holiness to His people.

"The two unparalleled declarations quoted by me from our Holy Bible make a gulf between it and the so-called 'sacred books' of the East which sever the one from the other utterly, hopelessly, and forever; not a mere rift which may be easily closed up; not a mere rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to

essential truths, but a veritable gulf which cannot be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can ever span. Go forth, then, ye missionaries, in your Master's name; go forth into all the world, and, after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the Gospel; nay, I might almost say, the stubborn, the unyielding, the inexorable facts of the Gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation. Be fair, be charitable, be Christ-like, but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan; and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread His everlasting arms beneath and land him safely on the Eternal Rock."

To this remarkable testimony we add that of Professor Max Müller, who, in addressing the British and Foreign Bible Society, said:

"In the discharge of my duties for forty years as Professor of Sanskrit in the University of Oxford, I have devoted as much time as any man living to the study of the sacred books of the East, and I have found the one key-note—the one diapason, so to speak—of all these so-called sacred books, whether it be the Veda of the Brahmans, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the

Parsees, the Tripitaka of the Buddhists—the one refrain through all—salvation by works. They all say that salvation must be purchased, must be bought with a price; and that the sole price, the sole purchase-money, must be our own works and deservings. Our own Holy Bible, our sacred Book of the East, is, from beginning to end, a protest against this doctrine. Good works are, indeed, enjoined upon us in that sacred Book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart; they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and of good report in these sacred books, but let us teach Hindus, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the sacred Book which contains that faithful saying, worthy to be received of all men, women, and children, and not merely of us Christians—that Christ Jesus came into the world to save sinners."

PART EIGHTH
SIGNS AND WONDERS

CHAPTER XXII

THE FIRE OF THE LORD

ELIJAH'S sacrifice on Mount Carmel was a sort of parable in action.

The narrative moves about the Heavenly Fire and the Heavenly Flood. Both come down from above, at the Divine command, not the mandate of man; hence both represent God's direct intervention. The Celestial Fire is the chosen symbol of His presence and power; the Celestial Flood is the common expression for that spiritual blessing that makes human seed-sowing productive of abundant harvest. Together they stand for God's setting His distinct seal of approbation upon the work of His servants.

The Fire of God appears from time to time in connection especially with sacrifice. Abel's offering, the first lamb put on God's altar in recorded history, was doubtless consumed by fire from heaven—God thus "testifying of his gifts." The formal opening of sacrifices, both in the tabernacle and in the temple, was signalized in like manner; and when, in the days of apostasy, the Fire of God was quenched and the altar of the Lord broken down, Elijah did not light any strange fire on the rebuilt altar, but called down again the Fire of God, and took great pains to prove that it was a supernatural flame. Once, twice, thrice, barrels of water were poured over the bullock and the wood, until they were

drenched and the trench was filled; and this was his prayer: "Let it be known this day that Thou art God in Israel and that I have done all these things at Thy word. Hear me, O Lord, hear me, that this people may know that Thou art the Lord God and that Thou hast turned their heart back again." Then the Fire of the Lord fell! They knew it was the Fire of the Lord, for no other would have kindled that soaked wood. Common fire, water will quench, but the Fire of the Lord consumes all else and licks up even the water.

This narrative conveys a permanent lesson. Water may represent all natural hindrances to the work of the Lord—the antagonism of a superstitious mind, a depraved heart, a carnal will, the deep-rooted customs of heathen society, confirmed sinful habits—the thousand obstacles that seem to make hopeless the success of the Gospel in saving souls. And the Fire of God reveals its nature and its presence by the fact that, instead of being quenched by such antagonism, it defeats and displaces whatever stands in its way.

The Flood also, coming in abundance after three years and a half of drought, and in answer to prayer,—its first sign being a cloud like a man's hand, as though to hint its connection with the hand uplifted in prayer—the Flood suggests the abundant blessing coming from God, often after years of drought and barrenness, in answer to the believing and prevailing prayer, often of a few, sometimes of one.

The spiritual quickenings of the past century are the descent of God's Fire and Flood—the seal of His sanction upon the work of His faithful servants. And by two or three remarkable signs He shews the blessing to be supernatural, not natural—divine, not human.

First, because the whole work bears the marks of a superhuman and supernatural character.

Second, because the results are such as would be impossible unless God interposed.

Third, because they have been inseparably connected with importunate prayer.

Spiritual quickenings have, at some time, visited with the power of God every field of labour, occupied by the Church with energy of effort and persistence of prayer. These are "quickenings" rather than "revivals," for a revival really means a restoration of life-vigour, after a season of indifference and inaction, and properly applies to the Church. We treat now of quickenings when souls have been brought into spiritual life, out of a state of death; and these constitute the most unanswerable sanction and seal of God on the work of His servants.

The following are some of the memorable quickenings of the century, and are arranged, for convenience, in the order of time:

1800. Tinnevelly, continuing under Jœnické, Gericke, Hough, Rhenius and others.
1815–1816. Tahiti, under the labours of Nott, Hayward, etc.
1818–1823. Sierra Leone, under William A. B. Johnson.
1819–1839. South Seas, under labours of John Williams.
1822–1826. Hawaiian Islands, under Bingham, Thurston, etc.
1829–1838. Kuruman, under Robert Moffat, etc.
1831–1835. New Zealand, under Samuel Marsden, etc.
1832–1839. Burma and Karens, under Judson, Boardman, etc.

1835–1837. Madagascar, under Griffiths, Johns, Baker.
1835–1839. Hilo and Puna, under Titus Coan.
1842–1867. Germany, under J. Gerhard Oncken and others.
1844–1850. Fiji Islands, under Hunt and Calvert, etc.
1844–1855. Persia, under Fidelia Fiske, etc.
1845–1895. Old Calabar, under J. J. Fuller, etc.
1848–1872. Aneityum, under John Geddie, and others.
1856–1863. North American Indians, under William Duncan.
1858–1860. World-wide quickening in Christian lands.
1859–1861. English universities, under D. L. Moody and others.
1860. N. Tinnevelly, under Jœnické and others.
1863–1870. Egypt and Nile Valley, under Drs. Lansing, Hogg, etc.
1863–1888. China, generally, especially Hankow.
1864–1867. Euphrates District, under Crosby H. Wheeler, etc.
1867–1869. Aniwa, under John G. Paton, etc.
1871–1881. S. Tinnevelly, under many workers.
1872–1875. Japan, under J. H. Ballagh, Verbeck, Hepburn, etc.
1872–1880. Paris, France, under Robert W. McAll.
1877–1878. Telugus, under Lyman Jewett and John E. Clough.
1877–1885. Formosa, under George L. Mackay.
1883–1890. Banza Manteke, under Henry Richards.
1893–1898. Uganda, under Pilkington, Roscoe, etc.

Others might be added, but these suffice to illustrate the fact that, throughout the wide domain of Christian effort, God has signally bestowed blessing. Sudden outpourings of spiritual power form about half of

the entire number, shewing that God works in diverse ways, in some cases rewarding toil by rapid and startling visitations of the Spirit, though, in quite as many others, by slow and steady growth and development.

In almost every case also some peculiar principle or law of God's bestowment of blessing is exhibited and exemplified.

For example, the blessing, at Tahiti, followed a long night of toil,—the crown of persistence in the face of most stubborn resistance. At Sierra Leone, Johnson found about as hopeless a mass of humanity as ever was rescued from slave-ships, and he himself was an uneducated, and at first an unordained, layman. John Williams won victories in the South Seas by the power of a simple proclamation of the Gospel, as an itinerant; and then first came into full view the power of native converts as evangelists. In the Hawaiian group, and particularly in Hilo and Puna, the oral preaching to the multitudes brought blessing—Titus Coan holding a three years' camp-meeting.

In New Zealand, Marsden had first to lay foundations, patiently and prayerfully, and shewed great faith in the Gospel. Judson and Boardman, in Burma, found among the Karens a people whom God had mysteriously prepared, though a subject and virtually enslaved race.

In Madagascar the grand lesson centres about the power of the Word of God to win the love of the people and hold them fast through a quarter century of persecution. Oncken and his companions in Germany exemplify what seven men can do, by personal labour, to evangelize and regenerate a community. In the Fiji group God has shewn how the worst and fiercest cannibals can be transformed into a loving and loyal

Christian brotherhood. Aneityum stands for the extermination of heathenism, the tablet to John Geddie, recording that, when he came, he "found no Christians," and when he departed, he "left no heathens."

Old Calabar was the scene of triumph over deep-rooted customs and age-long superstitions; in Persia, the blessing came upon educational work, attempted single-handed among women and girls. Wm. Duncan, in his Metlakahtla, reared a model state out of Indians, hitherto so fierce and hostile that he dared not assemble different tribes in one meeting. The revival in the English universities is especially memorable as bringing on the birth-time of the Cambridge Mission Band, and of the Student Volunteer Movement which fully crystallized twenty-five years later. In Egypt, the transformation was gradual, dependent on teaching as much as preaching, but it has made the Nile Valley one of the great harvest fields of missions. In China, the marked features were the influence of medical missions, and the raising up of a body of unpaid lay-evangelists, who itinerated through their own neighbourhoods. On the Euphrates, very conspicuous was the organization of a large number of self-supporting churches on the tithe system—sometimes starting with only ten members, and yet with native pastors. At Aniwa, three and a half years saw an utter subversion of the whole social fabric of idolatry. In Japan, there was signal success in planting the foundations of a native church, and a remarkable spirit of prayer was outpoured on native converts. In France, McAll made a new experiment, opening salles for workingmen, and winning converts out of the terrible Commune; all his work being as unclerical as possible, and at the antipodes to all priestly methods. As to the Lone Star Mission among the Telugus, God

made most conspicuous the power of persistence in prayer, after twenty-five years of seemingly vain endeavour, and the blessing was in connection with a widespread famine. In Formosa, Mackay won victories by training a band of young men as evangelists, who with him went out to plant new missions. At Banza Manteke, Richards came to a crisis, and ventured literally to obey the New Testament injunction "give to him that asketh thee." In Uganda it was the new self-surrender and anointing of the missionaries, and the reading of the Scriptures by the unconverted natives, on which God so singularly smiled, very few becoming converts who had not been Bible readers.

Thus, taking the whole experience of the century together, the following emphatic lessons are taught:

1. God has set special honour upon His own Gospel. Where it has been most simply and purely preached the largest fruits have ultimately followed.

2. The translation, publication, and public and private reading of the Scriptures have been particularly owned by the Spirit.

3. Schools, distinctively Christian, and consecrated to the purpose of education of a thoroughly biblical type, have been schools of the Spirit of God.

4. The organization of native churches, on a self-supporting basis with native pastors, and sending out their own members as lay evangelists, has been sealed with blessing.

5. The crisis has always been turned by prayer. At the most disheartening periods, when all seemed hopeless, patient waiting on God in faith has brought sudden and abundant floods of blessing.

6. The more complete self-surrender of missionaries themselves, and their new equipment by the Holy

Spirit, has often been the opening of a new era to the native Church and the whole work.

Such lessons may be guides in a new century of missions, for the secrets of success are what they were in apostolic days. God is the same God, and His methods do not essentially change. He has commanded us to go into all the world and preach the good tidings to the whole creation; and the promise, "Lo, I am with you always," is inseparable from obedience. In connection with this gospel message He has given certain prominent aids, which are by no means to be reckoned as of minor importance; and, among them, Christian teaching, Bible searching, fervent prayer, and Holy Spirit power outrank all other conditions of successful service. To survey the century is like reading new chapters in the Acts, or finding a new Book of God in mission history. To make such marked quickenings as we have outlined, the subject of consecutive study would dissipate all doubts that the living God has been at work, and shew that no field, however hard, stony and hopelessly barren, can ultimately resist culture on New Testament lines.

A volume, devoted to the story of these mission triumphs in China and Formosa, India and Japan, Turkey and Egypt, Africa and France, Polynesia and Persia, the red men of America and the wild men of Burma, would be of fascinating interest and incalculable value. To collate and compare the united testimonies from all lands to the great power of God, is a stimulus to faith, for in nothing is a new and clarified vision needed more than for the clear perception and conviction that the days of the supernatural are not passed. Here is the school where these lessons are

taught. Ten centuries of merely natural forces at work would never have wrought what ten years have accomplished, with every human condition forbidding success. A feeble band of missionaries, in the midst of a vast host of the heathen, have been compelled to master foreign tongues, and often reduce them for the first time to written form, translate the Word of God, set up schools, win converts and train them into consistent members and competent evangelists; to remove mountains of ancestral superstition and uproot sycamine-trees of pagan custom; to establish medical missions, Christian colleges, create a Christian literature, and model society on a new basis; and yet this has often been done within the lifetime of a generation, and sometimes within a decade of years!

The whole foundation of the century's missions was laid in spiritual quickening. The year 1800 had been a period of very extensive awakening, and in fact the "great awakening" of 1740 had never yet fully spent its power. These sixty years were more a period of revolution than of revival. Dr. Griffin said of the great moral and spiritual upheaval of that half century that "it swept from a large part of New England its looseness of doctrine and laxity of discipline, and awakened an evangelical pulse in every artery of the American Church." . . . "Thrice twenty congregations, in contiguous counties, were laid down in one field of divine wonders."

It was this gracious visitation of power from on high which gave birth to missions. Such men as Samuel J. Mills, Adoniram Judson, Gordon Hall, and James Richards were its immediate fruit. It was such moving of God among men that thrust out young students at Williams College into their haystack sanc-

tuary, and made of mere lads "Elijahs, to pray into existence the embryo of American missions." *

God having thus by His Spirit revived and prepared His Church, also, at the very beginning of the century, set His seal on the work in the foreign field by a new descent of the Divine Fire.

During the first five years, 1801 to 1805, in Tinnevelly, India, thousands were baptized, and, within three months, in 1802, over five thousand. There has been a continuous history of blessing, and, in several cases, peculiar abundance, as in 1830, 1840, 1847, 1855 to 1860, and 1871 to 1881. Consequently in this field the growth has been unusually steady and uniform, and here more firmly than perhaps anywhere else in India, God's planting has found root.

The first seed-sowing dates back a hundred and fifty years. First, we find one of Schwartz's native converts from Trichmopoly there reading the Gospel to the heathen; then, seven years later, Schwartz himself visiting Palamcotta, baptized a Brahman widow; then eight years more passed, and on his second visit he found a Christian community of one hundred and sixty, and in 1790 put in charge one of his catechists. Jœnické, the German, sent out by the Society for the Propagation of Christian Knowledge, wrought in Tinnevelly till his death in 1800.

Gerické, therefore, was reaping from others' sowing when in the five years following he garnered the sheaves. After an interval of ten years with no missionary, in 1816, Rev. James Hough, sent as chaplain to Palamcotta, at his own cost started schools and scattered Tamil Testaments, joined four years later by Rhenius and Schmid. This devoted man Rhenius

* "Primitive Piety Revived," pp. 236–238.

founded useful societies, resulting in homes for persecuted converts and Christian villages, beside funds for widows and the poor, and Bible and tract distribution.

Since 1830 the progress has been notable; in the ten years from 1871 to 1881, the Christians gained about thirty-eight per cent, while the Mohammedan gain was less than six per cent, and the Hindu loss two and a half per cent.

In Tinnevelly the spell of Hinduism has yielded to the mightier sway of Christianity, the people largely renouncing idolatry, and placing themselves under Christian teaching.

At one time a number of families in a village sought a catechist for instruction. The leading Brahman summoned the inhabitants, forbade them to foster divisions, and enjoined them either to remain as they were or go over in a body to the new faith, in which case he would not oppose even though they turned the idol-fane into a house of prayer! The whole village turned Christian and the Devil's Temple actually became a place of Christian assembly.

This might have been a freak of impulsive enthusiasm; but, when persecution vainly sought to move the villagers to forsake their new-found faith, it became evident that a greater force was at work. In future years this was often repeated, as in one of the Christian villages founded by Rhenius—Menganapuram, or Village of True Wisdom, where the old stone idol, turned face downwards, became the stepping-stone to the church!

In the four and a half years, from 1841 to 1845, the Christian community more than doubled, 18,000 souls having renounced their idolatrous faith; the increase of these years being equal to that of the previous half

century! * There were seven months in which 16,000 souls sought the knowledge of God.†

At times the increase of converts and the numbers applying for Christian teaching have made it impossible for the missionaries to meet the demand; and this advance has been in the face of incessant opposition from the heathen element. During no small part of the time the Christian community has doubled every six years. Meanwhile the Vibuthi Sangam, or Sacred Ashes Society,—using sandalwood ashes as the sign of allegiance to the idol gods,—waged such war against Christians as to pull down their prayer-houses, ploughing and sowing the site between sunset and sunrise, so as to remove all traces of the building, so that, when appeal was made to the magistrate, they could dispute the fact that any such building had existed!

The work among the Telugus has marked features which give it prominence. Students of missions almost universally point to this, as without a parallel in rapidity and largeness of harvest, and in its striking contrasts.

The history of the mission has been divided into three periods: First, that of fruitless toil, from 1836 to 1866; second, the decade of development, from the date when the second station Ongole was added to the "Lone Star" Nellore, in 1866 to 1876, at which time some forty-four hundred converts had been gathered; third, the Pentecostal period which began in 1877, and still continues, a period of the most abundant ingathering known in all mission history.

Sixty years ago, Rev. Samuel S. Day went to Nel-

* "Missionary Anecdotes," by Dr. Adamson.

† J. T. Gracey's "India," p. 149.

lore, to be joined by Lyman Jewett, eight years later. Every mode of culture was used, but the soil proved so sterile that, for five years, from 1848 to 1853, the feeling grew that the work must be abandoned as hopeless. At the meeting of the Board in Albany, in the latter year, it was actually proposed to transfer the workers to Burma. One speaker, probably Dr. Bright, the home secretary, declared that his secretarial pen should never blot out the "Lone Star" from the missionary firmament; and Dr. S. F. Smith's poet pen confirmed this declaration by that prophetic poem on "The Lone Star" which ventured to predict a future glory for it, far outshining others—and it was determined to continue the work. Again, however, nine years later, the opposition to the mission broke out, and this time it was the Missionary Jewett, who, visiting America, emphatically refused ever to give his consent; he was "going back to the Telugus, even if it were only to die," and Dr. Warren, the foreign secretary, could only rejoin, "we will at least send some one with you to bury you."

Dr. Jewett's declaration once more saved the mission, but his resolve had deep roots in faith and prayer. In the darkest hour, when the question of the abandonment had first been publicly discussed in America, he in India had anew strengthened himself in God. No prayer-meeting has had a greater influence on missions since apostolic days than that attended by but five persons, which was held on the hilltop overlooking Ongole, the first Monday of the New Year, 1854; and it was then that united prayer was offered for Ongole. No prayer has ever had a more direct, abundant, unmistakable answer. Ten years more passed and John E. Clough came to that mission. Another interval of a

little more than ten years and the great famine of 1876–7 gave Dr. Clough the strange opportunity of supplying the needs of the starving, and preparing them to receive from his mouth the tidings of the living Bread; then came the great day of baptisms—July 3, 1878—two thousand two hundred and twenty-two, between the hours of 6 A.M. and 6 P.M.

Then followed tours over a field of ten thousand square miles, preaching and baptizing, until nine thousand had been added to the Lord, and the mission, twenty-five years before on the point of desertion as hopeless, had the largest church in the world. But even this was but the beginning. Thousands of new converts were baptized year by year, and in 1890 sixteen hundred and seventy-one were baptized in one day, and again more than ten thousand within five months. Meanwhile the Lone Star had multiplied to nine, and there was a grand total of forty-four thousand church members. God had so set His seal on the evangelistic methods used in this mission that missionary policy in India has been revolutionized, and another unanswerable argument has been supplied for the supernatural working of God in modern missions by the amazing progress of the Gospel among the Madaga or leather-workers of Southern India.

CHAPTER XXIII

"GOD WORKING WITH THEM"

In Tahiti, it was fifteen years after the London Society began work before King Pomare, in 1812, asked baptism, and the first-fruits were gathered. Six years after, he originated the native missionary society, and twenty-one years later the captain of a whaling-vessel wrote:

"This is the most civilized place that I have been at in the South Seas. It is governed by a dignified young lady about twenty-five years of age. They have a good code of laws, and no liquors are allowed to be landed in the island. It is one of the most gratifying sights the eye can witness on a Sunday to see in their church, which holds about five thousand, the queen, near the pulpit, with all her subjects around her, decently appareled and in seemingly pure devotion."

To understand this miracle of transformation the pen must draw another picture of Tahiti as it was in 1800. Passing by what was merely grotesque, absurd, and superstitious—like the antics of the Areois, or dancers, and the claim of King Otu to the ownership of whatever his feet touched, so that he was borne on the shoulders of attendants to prevent a wholesale confiscation—Tahiti presented a horrible mixture of cruelty, immorality, and general depravity and degradation. Infanticide was a ready resort to avoid the

care of children. Oro, a large log kept in a shed among trees, was the favourite God; his shrine being known as a Marae. And within that enclosure dark deeds were done. At the dread drum-beat, men were sacrificed and their bodies left to rot, hung in baskets on the trees. Another god, Hiro, was the guardian of thieves, and of the hundred other deities none was better. The king led in gluttony and drunkenness, lying and greed, and his wife, in child-murder. The sick and aged, even by their own children, were left to die or were speared; and captives taken in war were trampled to death, or given to children to torture in sport. These were the people whom the grace of God turned into humble, humane disciples.

Robert and Mary Moffat, in 1820, found the Bechuanas without any god or idolatrous rites—polygamists, whose wives were their slaves and whose lusts were their law. They seemed to have neither sensibility nor conscience. In 1822, Mrs. Moffat wrote: "We have no prosperity in the work, and not the least sign of good being done. The Bechuanas seem more careless than ever, and seldom enter the church." A little later on the darkness deepened, and a decree for the expulsion of the missionaries was declared, with a threat of violence if it was not heeded; and as the messenger delivered his message he shook his spear in Moffat's face.

It was an awful moment. But the calm reply was: "We shall stay. If you are resolved to rid yourselves of us, you must resort to stronger measures. Our hearts are with you. You may shed our blood or burn us out"; and, baring his breast, Moffat added, "drive your spears to my heart, and, when you have slain me,

my companions will know that the hour for them to depart has come." The chief man said to his companions: "These men must have ten lives: they are so fearless of death. There must be something in immortality."

In 1825 Moffat was at Kuruman, his new station, and the next year the prospects of the mission were brighter. But not till after ten years did the great change came; and when it did, its one grand mark was supernatural working. A power swayed the people, as mysterious as it was invisible. Intensity of feeling which bowed strong men in tears turned the little chapel into a Bochim, and the building could not hold the crowds.

In July, 1829, six candidates were baptized—a strange fulfilment of Mary Moffat's prophetic prayers. Mrs. Greaves of Sheffield had, two years before, asked her what she could give to the mission, and Mrs. Moffat's reply was: "A communion service: we have no need of it now, but shall want it some day." During the interval the work was at a standstill; but the very day before it was needed, the box containing the communion-service reached Kuruman, and the six new converts kept their first Lord's Supper. For nine years this work of grace went on, and in the new church, opened in 1838, a thousand natives gathered, and one hundred and fifty converts kept the feast.

The Friendly Isles comprise about one hundred and fifty islands and lie about two hundred and fifty miles east of the Fiji group. In 1834, the Spirit of God visited these islands with a great outpouring. Thousands gave up heathenism, and proved by that irresistible demonstration—a consistent and persistent life

—the genuineness of their conversion. King George Tubou, with his wife, was among the converts, and became as zealous to spread the Gospel as he had been to spread his own dominion by aggressive war. In fact this revival led to the changes in the Fiji group, for, as the Tongans heard from time to time of their horrible deeds, they began to yearn over them and pray that God would open the way for the Gospel in Fiji. That prayer God heard and sent W. Cross and David Cargill, who had been at work in Tonga, to start a mission at Lakemba. King George was so much interested that he sent an ambassador with them to bear a present to the king of Lakemba and represent to him how greatly the Friendly Isles had been blessed by the Gospel. Tonga was formerly famous for cannibalism, infanticide, and other like crimes characteristic of lowest savages. Now nearly every one of the twenty-two thousand Tongans can read, and the triumphs of the Gospel are conspicuously illustrated in the devotion of the king and the converts to pioneer work in the Fiji and other Polynesian groups. The New Testament was published in Tongan in 1851, and the entire Bible in 1860. Up to March, 1889, the British and Foreign Bible Society had disposed of over thirty-five thousand parts of the Tongan Scriptures.

The Fijians were cannibals of the lowest type, and chiefs ranked according to the number of bodies eaten, placing a new stone in line for every cannibal feast; and in some of these nine hundred stones lay!

Fifty bodies were sometimes brought from the ovens for one celebration, and victims were often tortured and cut up alive before being roasted. It was not an unknown thing that a man should compel his own wife to dig a pit for an oven and gather fuel, that he might

kill, cook, and then eat her, calling his jolly companions to the horrid feast. If a chief built a hut or launched a canoe, human beings were buried alive in the post-holes, as a sacrifice to earth spirits, or used as rollers to get the canoe to the beach.

Where human life is of no value, all else will correspond. Woman was a beast of burden; girls were married to old men as slaves; polygamy was a tree fruitful in mutual jealousies and hatreds, the stronger wife cutting off or biting off her rivals' noses; and infanticide was too common to have a thought. Strangled wives were the "grass" that lined a chief's grave. Whatever religion the people had was on a level with these abominations, their gods themselves being leaders in cannibal orgies.

In 1885, the jubilee of missions was held in Fiji, and the old veteran, James Calvert, then seventy-two years old, and a resident of England, went back to help keep the feast. And we may close our record of the work of God on these islands by reproducing his words:

"There was not a single Christian in Fiji in 1835 when the mission commenced; in 1885, when the jubilee was celebrated, there was not an avowed heathen left in all the eighty inhabited islands. There were 1,322 churches and preaching places, 10 white missionaries, 65 native ministers, 41 catechists, 1,016 head teachers and preachers, 1,889 local preachers, 28,147 fully accredited church members, 4,112 on trial for membership, 3,206 class leaders, 3,069 catechumens, 2,610 scholars, and 104,585 attendants on public worship out of a population of 110,000!

To-day cannibalism, widow strangling, and infanticide are unheard of cruelties. The Fijian Church is continually sending native missionaries to other dis-

tant islands to preach Christ in other tongues. Marriage is sacred, the Sabbath is religiously kept, family worship regularly conducted, schools everywhere established, law and good government firmly laid, and spiritual churches formed and prosperous." *

In 1838, the largest harvest hitherto reaped by any mission in Northern India was gathered in Krishnagar or Nuddea (Nadiya) district, Northern India. Nadiya is a sacred Hindu town, birthplace of the famous Vaishnava reformer of the sixteenth century, known as Chaitanya. In 1831, W. J. Deerr, one of the German missionaries at Burdwan, visited Nadiya, and thence crossing the Hooghly River went to Krishnagar, and there opened a vernacular school. This district, in the heart of Lower Bengal, is densely populated, with nearly six hundred to the square mile. Deerr found here members of the Karta Bhoja (worshippers of the Creator), one of several sects half Moslem and half Hindu, which at intervals present an organized resistance to Brahman arrogance. Two years later, amid much persecution, thirty members of the Karta Bhoja were baptized. But the movement was of God, and quietly gathered momentum until 1838, that memorable year of so many events of importance, when suddenly, in ten villages, the leading men, who with their families numbered some five hundred, simultaneously left their heathenism, embraced the Gospel, and were taken under instruction for baptism some months later. Much care and caution was expended lest converts should be hurried into the Church; but their steadfastness in the face of malignant opposition sufficiently attested their sincerity.

* "Life of James Calvert," by R. Vernon, p. 146.

Toward the close of this year, 1838, a native of courteous address and noble bearing stood at the gate of Bishop Wilson's episcopal residence, bearing a Macedonian message from Krishnagar missionaries—"Come over and help us." He brought tidings of a great and general movement amongst the natives toward Christianity, and urgently besought counsel and help. Bishop Wilson commissioned Archdeacon Dealtry and Krishna Mohun Banerjea to go and report. They found to their astonishment the whole population of fifty-five villages desirous of becoming Christian! In time of famine, when the crops had been destroyed by inundation, Mr. Deerr and his helpers had won their hearts by unselfish kindness—another instance of the great Sovereign using famine as His key to unlock doors,—and the *gurus* of the sect themselves, who could certainly be prompted by no motives of temporal advantage, were among the seekers. At once five hundred were baptized who had for some time been under instruction, and eight months later the bishop himself baptized as many more, and again in 1840. The adherents now numbered more than three thousand! It was what Bishop Wilson saw on these visits that led him to look on the movement as a prelude and forecast of that more wide-embracing one, for which so many in India confidently look, which will sweep into the Christian Church converts by the hundreds of thousands, in an equally short space of time.*

In Oroomiah, Persia, in 1843, Fidelia Fiske entered into the work begun by Dr. Grant's sainted wife five years before, only making the school a boarding-school, that the girls might be under constant supervision.

* History C. M. S., i. 314, 315.

The main difficulty was to get pupils. Every custom and notion of the people opposed woman's education; it would delay marriage and unfit girls for hard work and servile subjection. Miss Fiske learned two Syriac words—"daughters" and "give"; and, like McAll with his two French phrases—"God loves you," "I love you"—she went ahead, with these as a beginning, and an appeal, "Give daughters."

On the opening day not one boarding scholar had yet been secured, though fifteen day scholars came. But, by-and-bye, Mar Yohanan brought two little girls of seven and ten, and Miss Fiske began to build a New Holyoke in Persia; the two increased to six, though the increase took six months; and the condition of the girls was indescribable—not their moral degradation and mental ignorance only, but their bodily filth. They would lie and steal, and, with stolen articles hid on their persons, call God to witness to their innocence. She had no hope for them unless God should give help, and therefore betook herself to prayer, while she patiently taught them and visited their homes.

Up to the time of Miss Fiske's coming to Persia, no quickening had been known there. Only one Nestorian woman—Helena, the Patriarch's sister—could read; and not five of them all were looked on as true disciples, according to the statement of one of the older missionaries.

In January, 1846, the work of the Spirit, already having given foretokens of its power, became deep and wide-spreading. The first Monday of the New Year was kept in fasting and prayer, and the results were overwhelming. The teachers had but begun systematic prayer for their pupils, when it was found that they were pleading for themselves; and, as there was no

other place where they could find quiet and seclusion, they had gone to the cellar and piled up sticks of wood, behind which to plead with God. Simultaneously, and without designed concert of action, Mr. Stoddard found the boys in his school similarly distressed on account of sin; and in both schools, for four days, a similar work had been going on without communication between them. On the fifth day, however, and in that very room which Mr. Stoddard had particularly consecrated to the Lord, the two schools held a joint prayer-service. Three weeks of blessing passed; and women from outside came seeking blessing, and there were all-night prayers. In February, 1846, there were only two scholars over ten years who had not been deeply converted, and unusual prayerfulness prevailed even among young girls. The vacation, instead of dissipating, dispersed the blessing in ten villages, in one of which fifty became Christians, and profane and drunken ecclesiastics among them. "Deacon Guergis," "vilest of all the Koords," was not only brought to Christ, but became till his death, ten years after, a mountain preacher of free grace.

This quickening continued; it survived the cholera scourge of 1846, and, in the winter of 1848–9, the experiences were almost too much for mortal frame. Sleep left the eyes of girls who were too burdened with sin to do anything but weep and cry to God; and, while the penitents were appealing for mercy, the converted were praying for the convicted. Miss Fiske found half a dozen girls kneeling about the malek (mayor) of Geog Tapa, who had come to see his daughter,—the proud sinner sitting indifferent in his chair; but they prayed until the Spirit of God so wrought on him that he sank to the floor physically prostrate.

That quickening, extending through ten years, changed the whole aspect, not of those schools only, but of that mission field.

Failing health withdrew Miss Fiske from Persia in 1858, but two pathetic incidents should be recorded with this story of grace.

At Geog Tapa, while sitting on a mat, after already conducting two services, she was so weary as almost to faint. A converted woman, planting her back against her own, whispered: "Lean on me; and, if you love me, lean hard"—a sentence which has passed into history as a precious proverb.

Before Miss Fiske sailed, at a sacramental gathering, she gathered about her between sixty and seventy of her old pupils, some of them having come sixty miles; and with them she counted ninety-three once-degraded Nestorian women, all but one of whom she had herself prayed with!

Rev. J. J. Fuller, a Jamaican negro, went to Old Calabar, Africa, before there was a Bible or written language, or a native who knew of Christ. The natives were naked, sacrificed human beings, dreaded witches, and used the poison draught as a test of witchcraft. Infants were buried alive in their mothers' graves, and both men and women were interred alive with a deceased king, as was done within a month after Mr. Fuller's arrival. Fifty years later the grandson of that king was a church elder, and the son of another chief, a preacher. Burial alive, decorating canoe-bows with human heads, and like enormities, were things of the past.

Let us go into the church in the Cameroons. It seats a thousand, and its membership is seven hundred; there

are fifteen stations which it has established, and its collections are a thousand pounds. A grey-haired native deacon is there whose black face is radiant with heaven's calm. It is Mikani, a former great man with whom Mr. Fuller had once a controversy about the worthlessness of his greegrees—a great bullock's-horn hung across his breast, or his doorway, as a defense against witches and danger of all sorts. Mr. Fuller's penknife had exposed its contents—red clay and animal skin, parrot's feathers and human hair, dog's teeth and toe-nails—and he had sought to shame him out of trusting in such charms.

One day Mr. Fuller, hearing the death-drum, asked Mikani who was dead, and extorted the confession that it was one of his fellow chiefs, who wore the sacred bullock's-horn. He was not slow to press his advantage, and, after a little hesitation, Mikani seized the horn he had hung across his door, and flung it away, saying: "I will try your way." He has for many years found a more potent charm in the "One Name," and is now the senior deacon in the Cameroon Church.

CHAPTER XXIV

"CONFIRMING THE WORD"

JOHN GEDDIE arrived at Aneityum in 1848, the first missionary sent forth by the Presbyterian Synod in Nova Scotia.

The field was very unpromising. For eighteen years traders in sandalwood had so ill-treated the natives that they met all white strangers with open hostility. Native teachers, left there by the London missionary ship "Camden," had been obliged at one time to flee for life, and were in constant jeopardy. This low and savage people traced to the missionaries diseases and deaths, hurricanes and like disasters; and, not content with stealing their property, threatened to burn the dwellings and take the lives of Mr. and Mrs. Geddie and Mr. Powell, his co-worker.

John Geddie stood his ground, and his forbearance and tact won confidence. He dissuaded them from strangling widows, and gradually induced them to attend on Christian teaching. Two years after he landed, a congregation of forty-five natives gathered for Sabbath worship; and the first convert afterward went as a missionary to Fotuna. In May of 1852 the first church was formed, with thirteen members, and, in July, Rev. John Inglis and his wife came to join him in the work. In 1854 there were thirty schools and 2,600 worshippers.

Mr. Geddie had linguistic gifts, so that he readily ac-

quired the native tongue, and, having much versatility, he turned his attention to any work that seemed to demand his oversight or direct effort, whether preaching or building, printing or doctoring. He belongs in the front rank of translators. In 1863 the Old Testament, and in 1878 the whole Bible, were published in the native tongue, though in 1848 the native language had not yet been reduced to writing.

The turning point in Aneityum's history was in 1850. Some chiefs and sacred men joined Mr. Geddie; one of them, Waihit by name, being a sort of "Lord of the Sea," and a man of fierce and cruel spirit, much feared by the people. When his own mind was opened to the truth, he was as eager to impart it to others. Another chief, Nohoat, a man of great authority, likewise threw his lot in with Christian worshippers, and proved his sincerity by cutting off his long hair and abandoning polygamy; and, though sixty years old, was found every morning in school as a humble learner.

The old leaders of the people, perceiving, like Demetrius, that their craft was in danger, conspired to get rid of the missionary; and in 1851 his house was set on fire at midnight. He and his family escaped, but the indignation of friendly natives convinced the evil-doers that they were themselves in danger. Afterward, when the heathen party planned an attack on a Christian village, the Christians from all parts of the island met their opposers and calmly reasoned with them, urging them to abandon their course of hostility and promote peace. From that time the cause of the Gospel began its final triumph. "Arbitration" took the place of "war." This same year Mr. Inglis visited Mr. Geddie, bringing with him Iata, the principal chief on his side of the island, who had been a great warrior and

cannibal. Entering church, he saw Nimtievan, the chief he had met in battle, but, as they came out, they were locked in each other's arms. Two years later, in 1854, the whole population of Aneityum had abandoned heathenism.

Woman began to be lifted to her true level. A case of widow-strangling occurred in 1857, but it was promptly punished by the chiefs, and was the last instance of this cruelty.

With Mr. Geddie's aid a church holding nine hundred was built; the natives carrying for miles trunks of trees, fifty feet long, to be used in building. They paid for almost all copies of the Scriptures that were printed; over 20,000 having been disposed of within twenty-five years from the issue of the New Testament.

The United Presbyterian Mission in the Nile Valley dates from 1854, when Rev. Thos. McCague and wife arrived in Cairo. Rev. Jas. Barnet, who had been at work in Damascus, joined them. The work advanced slowly; schools for boys and girls being started, and a few gathering for worship. To get suitable mission premises was almost impossible. Up to 1866 the mission was restricted mostly to Cairo and Alexandria. Meanwhile reinforcements of value had come, including Rev. G. Lansing and Rev. John Hogg, who were transferred to Cairo, 1861. Some of the early attempts to plant missions failed. At Assiout, Moslem intolerance broke out, and the mission's native agent was beaten in open court. The Coptic hierarchy did its best to defeat the work of the missionaries and create distrust, anathemas being hurled against all who should even read Protestant books. Persecution shewed, however, that truth was beginning to make itself felt.

From 1861 the work began to prosper. The schools grew in numbers and influence; the Sunday services increased in attendance. Property, given by Said Pasha, was fitted up as mission premises, the number of visitors constantly grew, and the truth was evidently spreading, so that from all parts of the country came inquirers to the book depot on the Mooski, on week days, and to the chapel on Sundays. The first native Protestant church was organized in Cairo in 1863. Additions were made frequently on profession of faith, Sunday-schools became a power, and the training of young converts for service began. The year 1863 was the turning point in the mission's history, and from that time to this the work has gone on prospering and conquering, until, in twenty-five years, about one hundred new localities were taken possession of. Other denominations saw that the work in the Nile Valley could be safely left to the United Presbyterians of America, and there has been no attempt to interfere with or even supplement it. For about four hundred miles these mission stations follow the Nile. In many of them, every night in the week, meetings are held; prayer and Bible study being always prominent. School work, zenana visitation, and book distribution are the handmaids of evangelistic preaching. Primary education is left to parochial schools, maintained and officered by the natives; the missionaries looking after instruction in the higher branches. The Assiout Training School has been conspicuous in thus supplying teachers for the parochial schools, while other academies or seminaries are carried on at Alexandria, Cairo, Mansura, etc. In all these at least one hour daily is set apart for religious instruction. During the quarter century between 1863 and 1888, more than 6,000 pupils were being taught in the

various schools, and over eight hundred Mohammedan children were receiving an education saturated with the Christian element. At Assiout is a very competent faculty, partly native; and the Cairo theological students constantly increase in number and improve in quality.

The endeavour is to spread the Scriptures and a thoroughly Christian literature. Book depots are opened at many points, and colporteurs visit the less accessible towns and villages; over 35,000 volumes being distributed yearly.

None of the women could read or write when the mission began, and, up to 1890, only about one in seven hundred. Hence personal visits largely take the place of books. The consecrated women of the mission have conveyed unmeasured blessings in visits to their sex. Native agency has been particularly owned of God; local preachers, similar to those of the Methodists, being found useful. The missionaries frequently make tours of the valley, meeting with large audiences and great success. But they feel that itinerant native evangelists must largely solve the problem of Egypt's redemption.

The Pentecost at Hilo needs a volume for its marvellous story. Titus Coan, in 1835, began his evangelistic tours. But in 1837 the interest developed among the people made necessary a new method. He could not visit fifteen thousand people scattered over a hundred miles of coast line. They must come to him; and, for two or three years, ten thousand people gathered in a huge camp-meeting, and at any hour, day or night, a signal bell would summon from two thousand to six thousand in the capacious church buildings.

The preacher used the sword of the law as well as the

balm of the Gospel, and the vast throngs bowed before the terrors of the one and the tenderness of the other, and sometimes the weeping and sobbing and crying for mercy made the preacher's voice inaudible. He could only stand still and see the salvation of God. Repentance brought forth its fruits, in reconciled quarrels, restoration of stolen goods, abandoned lusts, and confessed crimes. The high priest of Pele, and his sister the priestess, giants in sin, became leaders in Christian confession and consistency. The results would be incredible were they not attested abundantly.

After great care in examining and testing candidates, during the twelve months, ending in June, 1839, 5,244 persons had been received into the church. On one Sabbath, 1,705 were baptized, and 2,400 sat down together at the Lord's Table. It was a gathering representing villages, and the head of each village came forward with his selected converts. With the exception of one such scene at Ongole, just forty years later, probably no such a sight has been witnessed since the day of Pentecost. What a scene was that when nearly two thousand five hundred sat down together to eat the Lord's Supper!

During the five years, ending June, 1841, 7,557 persons were received into the church at Hilo—three-fourths of the whole adult population of the parish. When Titus Coan left Hilo, in 1870, he had himself received and baptized 11,960 persons.

These people held fast the faith, only one in sixty becoming amenable to discipline. Not a grog-shop was to be found in that parish, and the Sabbath was better kept than in New England. In 1867 the old mother church divided into seven, and there have been built fifteen houses of worship, mainly with the money and

labour of the people themselves; who have also planted and sustained their own missions, having given in the aggregate one hundred thousand dollars for holy uses, and having sent twelve of their number to the regions beyond.

Christian history presents no record of Divine power more thrilling than this of the great revival at the Hawaiian Islands from 1836 to 1842. When, in 1870, the American Board withdrew from this field, there were nearly sixty self-supporting churches; more than two-thirds having a native pastorate, with a membership of about fifteen thousand. That year their contributions reached $30,000. Thirty per cent of their ministers became missionaries on other islands. That same year, Kanwealoha, the old native missionary, in presence of a vast throng, where the royal family and dignitaries of the islands were assembled, held up the Word of God in the Hawaiian tongue, and in these few words gave the most comprehensive tribute to the fruits of Gospel labour:

"Not with powder and ball, and swords and cannon, but with this living Word of God, and His Spirit, do we go forth to conquer the islands for Christ!"

Gospel triumphs in Manchuria should have here a record. Moukden, the capital, was felt to be a strategic point, and two evangelists, Wang and Tang, were sent to prepare the way. They met, as did also the missionaries of the United Presbyterian Church of Scotland who followed, almost all sorts of hindrances and sufferings, but forgot them all when, a year later, five converts were baptized. Preaching chapels were established, and work spread to other centres; evangelists being sent uniformly in advance, and, though they had

to meet much opposition, the result was uniformly a conquest for the Gospel.

The marked feature of the Manchuria work has been that eager readiness of converts to become bearers of the good tidings, which has led these stolid people, so averse to any change of ideas or to any unselfish exertion, to carry the Gospel freely to thousands in villages hitherto unvisited. The readiness to give and give liberally, even to the point of extreme self-denial, and to suffer for conscience' sake, to any extent, and the steadfastness manifested in Christian life, are an example to all believers. Not one convert has been known to recant his faith or conceal his religion.

The foundations have been well laid, in an independent Manchurian Church, trained for self-rule and self-support. In view of the neglected condition of women in China, particular efforts have been made, especially since 1881, to instruct and uplift their sex; women missionaries being constantly added to the staff, boarding-schools, training-schools, and hospitals being specially provided for women and girls.

The first native pastor, Liu-Chuen-Yao, was ordained as pastor of Moukden church in June, 1896. Two years later the important step was taken of arranging a scheme for the training of pastors. A college has been opened in Moukden, with two professors, Dr. Ross and Mr. Fulton. A college committee has been appointed, who have power to nominate additional lecturers from time to time. The students are drawn from two classes: graduates of high schools who have been engaged in mission work for two years under a missionary's supervision, and evangelists who have passed the four years' course for junior evangelists. The curriculum extends over four sessions of six months each.

Four completed their course, and were licensed by the presbytery in 1899. The junior theological students number 126, and during their four years' course, under the guidance of a missionary or a senior evangelist, they preach the Gospel daily, and conduct worship in the chapels. The missionaries aim at having these chapels planted at distances not more than thirty li (or ten miles) apart all over the country.

The triumphs achieved by the Gospel in Manchuria are marvellous. Twenty-five years ago there was not a single Protestant church among the 25,000,000 inhabitants; ten years ago the converts of the Scotch Mission numbered 950, and those of the Irish Mission about 500. At the close of 1898 the members of the united mission numbered 15,490, an increase of tenfold in ten years. The elders numbered 37, the deacons 414, the students 133, and the churches 246. The candidates waiting for baptism were 8,875, and the offerings contributed by the members amounted to the goodly sum of £1,345.

We may well pass over other remarkable outpourings of God's Spirit to give more prominence to one of the latest, the work in Uganda, mainly because by it God seems to be teaching many new lessons of great value.

There has been a long dispute over the question as to whether or not, since Pentecost, any new endowment or enduement is to be expected, and as to the distinctions to be maintained between receiving the Spirit, being anointed, baptized, and filled with the Spirit, etc.

One fact knocks over many theories, and the fact is that men and women are in our day having an entirely new experience of the enduement of the Holy Spirit.

The late George L. Pilkington, referring to his own need of the Spirit, says:

"If it had not been that God enabled me, after three years in the mission field, to accept by faith the gift of the Holy Spirit, I should have given up the work. I could not have gone on as I was then. A book by David, the Tamil evangelist, shewed me that my life was not right, that I had not the power of the Holy Ghost. I had consecrated myself hundreds of times, but I had not accepted God's gift. I saw now that God commanded me to be filled with the Spirit. Then I read: 'All things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them' (Mark xi. 24, R.V.), and, claiming this promise, I received the Holy Spirit.

"I distinguish between the presence of the Holy Spirit with us and in us; our blessed Lord said to His disciples, 'He abideth with you and shall be in you.' John xiv. 17.

"'He that believeth on me, out of his belly shall flow rivers (not a stream or a simple river) of living water. Greater works than these shall ye do because I go unto the Father.' What are these rivers and where are these mighty works? We must ask rather, where is 'he that believeth on Him?' Surely, He is not unfaithful to a single line of His promise." *

In December, 1893, a great desire arose for mission services in Uganda; and, in the absence of special missioners from abroad, it occurred to the missionaries that God wanted to use themselves, and all in prayer newly dedicated themselves to Him, and asked Him to baptize them anew.

That very morning they began. They had not told

* "Life of Pilkington," pp. 222–224.

the people, but went up after prayer, at the usual time, believing for a blessing. A certain Musa Yakuganda had come, asking to have his name given out as having returned to the state of a heathen. The reason he gave was: "I get no profit from your religion." Being asked if he knew what he was saying, he replied: "Do you think I have been reading seven years and do not understand? Your religion does not profit me at all. I have done with it." Pilkington pointed out what a cause of shame and reproach this case was to the missionaries, and the sense of need of the deeper and fuller life and power of the Spirit took strong hold on the preachers and teachers, and humbled them before God.

Each morning fully five hundred met, and at the after-meetings two hundred were found waiting for individual dealing, and among other fruits of this work was that same Musa who had wished to be announced as having gone back to heathenism. Great chiefs boldly confessed their wish to accept Christ, and one, who had been a leading teacher and suspended for misconduct, acknowledged, in the presence of the king and his pages, that he had not before accepted the Lord Jesus as his Saviour, but did so then.

The missionaries appointed a week for special meetings for the deepening of the spiritual life. Those three days, December 8–10, 1893, proved the signal for years of blessing, pentecostal in character and in results. First of all God had brought the missionaries to humble themselves, to feel their need, to confess to the native church their previous lack of faith, of power, and of prayer, to ask God for forgiveness and seek to be filled with the Spirit. Then came similar humiliations and confessions among the native Christians. Many leading disciples began to see their lack also, and to

realize a new force and power in their Christian experience. Such a spirit of confession and humiliation was developed in the native church, and such secret sins came to light, that the missionaries sought to restrain public confessions lest they should bring too great reproach on the name of Christ, counselling backsliders to more private confession, and prayer before God.

The conversions and reclamations were almost invariably connected with knowledge of the Word of God. God put great emphasis upon the Holy Scriptures as the means both of new birth and new quickening. Hence the erection of reading-houses—"synagogi"—where native teachers could instruct the people under the supervision of more experienced workers, which became a leading feature of the work and the means of causing the revival to spread that same year far and wide.

Shortly word came from the islands of an enormous increase of "reading," and of a spirit of new inquiry, even among Roman Catholics and Moslems. In the autumn of 1894, at least 10,000 were assembling every week-day morning, and on Sundays 20,000 in the various places, 6,000 being in classes, under regular instruction; and this great work, reaching out over a circle of territory three hundred miles in diameter, and nearly one thousand in circumference, had to be directed by only twelve Europeans, with imperfect knowledge of the language, and constant liability to fever. Yet the work so rapidly extended that, in December, the review of the year 1894 shewed these results:

"When the year began the number of country churches, reading-rooms, or synagogi, did not exceed twenty; at the close of the year there were ten times that number, and the ten largest would hold 4,500 per-

sons. Exclusive of the capital, there were on week-days not less than 4,000, and, on Sundays, 20,000 hearers of the Gospel. The first teachers, paid by the native church, went forth in April, and in December there were 131 of these, in 85 stations; 20 of which, being outside Uganda proper, were, in a sense, foreign mission stations. Even these figures cannot represent the whole work, nor does this number embrace all the teachers, twenty of whom, not reckoned in the above number, were at work at Jungo. At Bu'si also, an island near Jungo, there were three churches, and 2,000 people under instruction. The 'readers' ordinarily became catechumens, and the catechumens, candidates for baptism. In 1893 the catechumens numbered 170; during the year 1894 some 800 were baptized, and 1,500 catechumens remained. The movement, so far from having expended its force, seemed not yet to have reached its height, and there was every evidence that an enormous accession would yet come, as was the case."

Mr. Pilkington emphasized this fact, that the first step in this vivification of the church in Uganda was that the missionaries and teachers themselves were led to just views of their own deep need; they saw the absolute necessity for personal consecration, and the experience of a direct and supreme work of the Holy Spirit in themselves.

Here, then, is another mighty argument for seeking, with a desperate sense of helplessness and with a confident faith in God's promise, Holy Ghost power. Not to Mr. Pilkington and his fellow-workers was this indispensable only, but the whole native church of Uganda owes the almost unparalleled movement of the last decade of years to this new equipment for work.

Mr. Pilkington has drawn a vivid picture of "The Gospel in Uganda."

"A hundred thousand souls brought into close contact with the Gospel, half of them able to read for themselves; two hundred buildings raised by native Christians, in which to worship and read the Word of God; two hundred native evangelists and teachers wholly supported by the native church; ten thousand New Testaments in circulation; six thousand souls seeking instruction daily; the number of candidates for baptism and confirmation, and of adherents and teachers, more than doubling each year for six or seven years, God's power being shewn by their changed lives —and all these results in the very centre of the world's thickest spiritual darkness and death shade!

This was in 1896, and later reports eclipse even this.

"The changes wrought by the Gospel in Uganda can be appreciated only by setting in sharp contrast the state of things in 1880 and in 1895.

"Old Isaiah, 'the good-natured giant,' will tell you how three hundred brothers and cousins of the king were penned within the narrow limits of the dike, still visible by the roadside, two or three miles north of Mengo, and, by his orders, left there to starve to death! A boy of fifteen lost sight of a goat he was herding, and his master cut off his ear. For a trifling misdemeanour both eyes were gouged out. An unfortunate courtier accidentally trod on the king's mat, and paid the penalty with his life. The king, simply to support his royal dignity, ordered the promiscuous slaughter of all who happened to be standing on his right and left hand, or all who might be met on the streets at a certain time, by a band sent out for the purpose of such slaughter. Should a remonstrance be made against

killing the innocent, the answer would be, 'If I only kill the guilty, the innocent will not respect me.' Women and children were sold into hopeless slavery and misery. Spirits were believed in, feared, propitiated, and worshipped. Charms were worn; woman was a beast of burden. Christ and His Gospel has changed all this. Domestic slavery no longer has any legal status, and any slave may claim freedom, and this claim will be honoured. Woman takes her place by man's side. Conversion has brought victory over vicious habits; cruelty is seen to be cruelty, and around the Lord's Table gather from time to time those who were once in darkness, but now are light in the Lord, 'washed, sanctified, justified, in the name of the Lord Jesus, and by the Spirit of our God.'"

PART NINTH

"THE PLANTING OF THE LORD"

CHAPTER XXV

THE EVERLASTING SIGN

God has one " everlasting sign," and, whatever other signs fail or cease, this " shall not be cut off." " Instead of the thorn shall come up the fir-tree, and instead of the brier, the myrtle-tree."

There has never been any doubt about God's meaning here. The fir-tree and the myrtle-tree, connected with such holy structures as the Tabernacle and Temple, and such holy festivals as the Feast of Tabernacles, represent sacred growths of God's planting and nurturing—trees of righteousness, that He might be glorified. Their fragrance suggests grace, their durableness, immortality, and their usefulness, service. The thorn and brier as naturally recall vicious and noxious growths in the soil of society, that seem to serve only an evil purpose. The Targum paraphrase is, " Instead of the wicked shall rise up the righteous; and, instead of transgressors, men that fear sin."

The great promise is that the moral wilderness shall be transformed into paradise. Hence this is God's everlasting sign—the miracle of changed hearts and lives in individuals and communities—which, whatever may be said of miracles in the physical realm, never ceases to be wrought while the Gospel is preached and the Spirit is at work. Hence, also, " it shall be to the Lord for a name." This regenerated creation shall be

God manifesting Himself in history, incarnating Himself perpetually in saintly lives—a display of the Divine character which shall challenge unbelievers to confess, "This is the finger of God"; a fact to which His witnesses may appeal as Peter and John to the man who was healed, as connoting God's ever-present working among men in power and goodness, love and grace.

To such everlasting sign we now turn our thoughts; not because at every step we have not come upon proofs of God's working in the fruits of this seed-sowing, but because this great class of evidences demands and deserves for the time separation from all else, for particular attention.

Here the natural world comes to our aid, for "the earth helped the woman." We have seen how animal life, in some spheres, exhibits remarkable and unaccountable transformations, in which the animal appears to undergo a radical change of its constitution, habits, and modes of life—its very being.

A curious case of such metamorphosis is that of the axolotl changing to the amblystoma. This is a remarkable amphibian animal, found in the Mexican lakes. It is a batrachian reptile, in which, during life, the gills remain and the lungs are never sufficiently developed to maintain respiration by themselves. The animal is very like a fish in form, in the shape of the head and tail, but has four legs without webbed toes, and the gills have long-branched processes each side of the neck. Yet these creatures, under certain circumstances, become salamandrine, losing their gills, and undergoing a transformation which can be accounted for by no will of the animal or change of environment.

Insect transformations and metamorphoses are among the wonders of nature. A worm in a muddy

pool becomes a winged creature, whose element is not water, but air. A crawling caterpillar, devouring herbage with its horny jaws, changes to a winged flower, feeding on nectar of plants. The intermediate state, instead of explaining the wonder, adds to it. After several moultings, or changes of skin, the caterpillar enters on a long fast, fixes itself to some stationary object, becomes incased in a strong covering, as in a second egg, until it emerges a magnificent moth or butterfly.

It must be the fool that can examine these strange animals and watch these changes, and yet say there is no God. And in human history there are similar transformations and metamorphoses. Out of the mud and slime of the slums come men and women whose whole tendencies and environment have dragged them down; yet, by an uplifting power, found neither in themselves nor their surroundings, they rise in character and condition, radically change, and then become God's messengers to their fellows, and spend life uplifting and saving.

How strikingly this reminds us of our Lord's words about the necessity of a new birth from above, if one is to enter, or even to see, the Kingdom of God.

In their different spheres animals have their limits as well as adaptations. The eye of the fish, its fins, its gills, its scales, its tail, all are divinely fitted for its element—the water. The eye of the bird, its wings, its lungs, its feathers, its tail, all are as peculiarly adapted for its element—the air. Neither of these animals could exchange modes and spheres of life with the other. If the fish is to live the life of a bird in the bird's element, the atmosphere, his fins must change to wings, his gills to lungs, and other radical changes must take

place, essentially altering his constitution; the fish to live a bird's life must become a bird.

The sinner, to live a saint's life, must undergo a radical change and become a saint. This is a recreation, and as much defies all mere human power and will as the original creation does. Hence, when an essential change takes place in a man's whole being—his convictions embracing truth, not error; his affections totally fixed on exactly opposite objects; his will choosing absolutely new paths, and his whole life bearing new fruits—there is something beyond reformation; it is regeneration. The Creator is at work, making all things new, and no human explanation can account for this miracle of a renewed life and spirit, if God be left out.

Robert Vaughan has put this matter before us in one of the choicest bits of English writing, when he expands the great thought of the revolution which comes to the little empire of man, when God works in him, harmonizing his nature and will with His own.

" Every man," he says, " has within him Conscience, the judge, often bribed or clamoured down; Will, the marshal; Imagination, the poet; Understanding, the student; Desire, the merchant, venturing its store of affection, and gazing out on the future in search of some home-bound argosy of happiness."

" But all these powers are found untrue to their allegiance. The ermine, the baton, the song, the books, the merchandise, are at the service of a usurper—Sin. When the Spirit renews the mind, there is no massacre —no slaughterous sword, filling with death the streets of the soul's city, and making man the ruin of his former self. These faculties are restored to loyalty and reinstated under God. Then Conscience gives verdict, for the most part, according to the Divine statute book,

and is habitually obeyed. Then the lordly Will assumes again a lowly, yet noble, vassalage. Then the dream of the Imagination is a dream no longer, for the reality of Heaven transcends it. Then the Understanding burns the magic books in the market-place, and breaks the wand of its curious arts, but studies still, for eternity as well as time. The activity of Desire amasses still, according to its nature, for some treasure man must have. But the treasure is on earth no longer." *

"My word," says God, "shall not return unto Me void." There is no such assurance for any message of man, however wise, weighty, and worthy. Even such a sage as Socrates was compelled, by those who thought themselves the very vestals of the altar-fires of wisdom, to drink the fatal hemlock. But God's word has a peculiar promise, because God's power is in it and behind it. Hence our great care is to be that the message be a Divine one, conveyed with as much purity as possible by an empty and clean vessel, and trust Him to prove the excellency of the power to be of God and not of us.

In nothing have the missions of the nineteenth century given us a greater witness to God than in the power of the pure Gospel over all sorts of men and women. In fields overgrown with rank and deep-rooted superstitions, vices, and gigantic evils, the story of the cross has proved equal to the uprooting of all these growths and the planting of God's own tree of righteousness in their stead. The greatest successes have often been given to the most unlikely fields and workers, as though to shew that it was God's Spirit, and not human might or power, that was the efficient cause.

To illustrate these statements adequately the whole field of mission work needs to be explored. But brevity

* "Hours with the Mystics," ii. p. 231.

forbids this. We can only instance a few representative examples, premising that not in converts only do these fruits appear, but in native teachers and preachers, evangelists and pastors; and, best of all, in full-grown native churches marked by three signs; self-government, self-support, and self-propagation.

Henry Martyn's solitary convert in India was Abdool Massee'h. In 1809–10 Martyn was at Cawnpore for eighteen months as missionary chaplain among a mixed multitude of the poor and the dishonest. Jeering Moslems looked down from the kiosk on the wall of his compound, smoking their hookahs and sipping their sherbet, but there was one of them who reached a point where he could no longer join in their sneers. It was Sheikh Saleh, a moonshi of Lucknow, keeper of the king's jewels, a jealous and zealous follower of Mohammed, who had been shocked by a recent exposure of Moslem cruelty and treachery. Just at this time, his faith in the religion of the Koran shaken, in contact with the saintly Martyn, he got a glimpse of the purity of God's law and the simplicity of salvation by the cross, and felt that he must find out from the sacred book of the Christian more of this teaching.

He got a place on the staff of translators. He read the Persian New Testament through, and the Spirit of God wrought through it the old miracle of a changed life. He followed Martyn to Calcutta and was baptized into a new name: Abdool Massee'h—servant of Messiah. He won over the head physician of Bhurtpore, and, after preaching and disputing in Meerut, left him to care for Christian natives, and himself went farther to regions beyond. After Martyn's death, Charles Simeon got a letter referring to Abdool Massee'h:

"Could Henry Martyn look down from heaven and

see his convert with the translated New Testament in hand, preaching to the listening throng, it would add fresh delight to his holy soul."

When, forty years later, T. Valpy French gave grounds for going to Agra, he said that there this only convert of Martyn had fallen while carrying on Martyn's work, and that there was need of reinforcements lest that sacred work should fail. This it was that led the beloved French to that same field, where he wrought for forty years.*

Curiously enough there is another, a Syrian convert from Islam, who, after conversion, took the name Abdul Messiah—servant of Messiah—Kamil Aretany, who belongs to the last, as Saleh of India did to the first, decade of the century. In 1890 he called at Dr. Jessup's study in Beirut and inquired after truth, and in 1892 he died a martyr to poison. Islam has proved such an impregnable fortress that such a conversion is an epochal event. He had got hold of a copy of the Greek Testament, but his father had taken it from him, and he had gone to Dr. Jessup to seek his help in the further knowledge and understanding of the book. When he found the light, he not only avowed it, but began to let his light shine among his Moslem friends. Even his father now hated him, and led in his persecution. Undismayed, he finally joined the Arabian mission at Aden. His passion for souls made his labour a rest and his death a martyrdom. He made the Koran itself the arsenal and armoury whence he drew his weapons for assault on Islam and his tools for Christian work; searching and comparing Mohammed's book and God's book, he used both with a sagacity seldom paralleled. His methods are worth study as successful

* "Life of Henry Martyn," pp. 286, 543. "Life of French," p. 19.

in a field where there has been so much comparative failure.

He refuted the errors of Islamism, and vindicated his study of the Christian Scriptures and obedience to them by quotations from the Koran itself, a singular instance of consecrated knowledge and tact.

For example, he pointed to the commendations of the character of Christ, and of his relations to Old Testament prophecy; he quoted the precept of the Koran that one is to "prove the truth to be such and bring to naught what is naught, though the impious were averse to it." He vindicates the intelligent and conscientious obedience to truth, quoting again from the Koran, and shewing that he that knows the truth and heeds it not is "like a donkey laden with books," as the Koran says. He defies his opposers to find a sentence in the Koran abrogating the Old and New Testaments, and gathers from that book all the precepts and counsels and concessions that can be turned to account in favour of the Gospel of Christ. It is a case of David cutting off Goliath's head with the giant's own sword; and, withal, his spirit is so genuine, his manners so winning, and his courage so awe-inspiring and contagious, that even controversialists are silenced or compelled to admire and approve. Even the fanatical Moslems were moved to forbearance, if not to toleration. At last he encountered at Busrah the Turkish soldiery, and with them there was no open door for argument. "Death to the apostate!" was their blind motto, and they obeyed it with military precision and decision. Kamil sank under a brief and painful illness which gave every symptom of poisoning; and the subsequent secresy and suddenness of his burial, the refusal of an autopsy and the concealment of even his grave, gave colour to

the suspicion of malice and hatred as conniving at his death. He had been but two years a convert, but he had lived long enough to prove three things: First, that a Moslem may be convinced and converted to Christianity; second, that such a convert may be from the most learned and cultured classes; and third, that a true wisdom in dealing with souls demands what has been called "the line of least resistance" to the heart and conscience. In moving forward to attack a false faith, we lose nothing by the generous recognition of any measure of truth or virtue which the adversary represents; and, in Kamil's case, the Koran proved the armoury whence he drew some of his most effective weapons in the controversy with its professed adherents.

When Kamil fell a victim to the treachery of the foes of Christ, he left behind him a stainless record. He was not only a convert from the false prophet to Christ, the atoning sacrifice and Saviour, but he was in all respects a model of Christian courtesy, consistency, charity, and sacred enthusiasm.*

The Rev. Mr. Graham, of Tokushima, has given an account of a Japanese Christian, Tosaburo Oshima, baptized in 1889, in his seventy-second year.

This case is remarkable for the esteem in which this old man held the Word of God. When, in old age, failing sight threatened to deprive him of the privilege of reading the precious book, he actually set about making with his own hands a copy of the New Testament in characters large enough for his own use. He began with Matthew, in 1890, and, by great labour, in

* "Kamil," by Rev. H. H. Jessup, D.D., Philadelphia Westminster Press, 1898.

three or four years carried the work to completion. It embraces twenty volumes, an imposing library, "eloquent in its story of devotion to the Saviour, in whom he learned to trust after more than three-score and ten years in heathen darkness." The body of the text is in black ink, and the headings of chapters in red, to assist the eye. Frequently the Chinese and Japanese characters are introduced side by side, to aid in grasping the meaning. If he has no intimation beforehand of the subject of the sermon, he carries all the volumes to the service, and when the chapter is announced, searches out the needed portion, finds the place, and follows the public reading of the Scriptures. His character is held in highest esteem, even those who speak harshly of others always referring to him in terms of appreciative praise.

Thokombau, King of Bau, was a cannibal of Fiji, especially intelligent and gigantic, son of one of the most bloodthirsty and ferocious chiefs ever known on the group. When Mr. Calvert went to Viwa and visited Bau, in 1848, this chief's conversion was especially the object of his prayers. He sought by upright life and Christian prudence to win him, and yet by warning and reproof to be faithful to him. But the king saw that to countenance the new religion would be to renounce his own injustice and wrong-doing, and he clung tenaciously to his idols.

When his father, Tanoa, died, Thokombau hastened to carry out his father's last injunction that his wives should not fail to attend him to the spirit world, and notwithstanding the presence of Mr. Watsford, a missionary who hastened to the Bau to stay the slaughter, he persisted in strangling the five victims. Wars followed in which the king sustained reverse after re-

verse, and was then brought near to death with an acute and painful disease, Mr. Calvert, always faithful to duty and opportunity, seeking to shew that God was dealing with him.

At last Thokombau yielded, on April 30, 1854. The big death-drums which had been the signals for cannibal feasts, now sounded for the assembly to worship the true God. More than three hundred met, and among them Vu ni Valu (Root of War), who with his large family and circle of relatives bowed to adore the God of the Christians. The joy of the missionaries was overflowing.

Thokombau evinced his sincerity by enjoining strict Sabbath keeping, and himself attending preaching and prayer services. His little boy of seven had learned to read, and the father, at the age of fifty, humbly submitted to be taught by his child. In 1857 he was baptized, was publicly married to his principal wife and dismissed the rest at sacrifice of great wealth and influence. His baptism was public, and was accompanied by an open renunciation of the devil and all his works, the world and the flesh, and solemn vows of self-dedication. He then addressed the assembly, and before his court confessed the sins of his former life.

Words fail to convey what all this meant. This man had considered himself a virtual deity and had received from his subjects honours virtually divine. He now took a humble place as himself the subject of the Almighty King, and his confessions and humiliations were made in presence of a congregation in which were gathered husbands whose wives he had dishonoured, widows whose husbands he had murdered, those whose relatives he had strangled and eaten, and

children of parents whom he had slain, and who had vowed to be avenged on him. Before such an audience he acknowledged himself a bad man, and "the scourge of the world." He was deeply moved and so were his hearers. He took a new name, Ebenezer, in gratitude for the help hitherto received of God, and his queen was baptized as Lydia. Henceforth he took no backward step, and his chaplain, Mr. Nettleton, bore witness that he had never known a Christian more devoted, earnest, and consistent than King Thokombau.

He made overtures of peace to his foes, unmoved by the most insulting reproaches to anger or revenge. His last act was to cede Fiji to the queen of Great Britain in 1874, in connection with which he sent to Queen Victoria his war club which, in his heathen days, was the "only known law of Fiji." This relic, graciously received by the queen, can be seen in the British museum, together with his carved yanggona bowl, mounted on four legs—so long associated with grossest habits of intoxication.

This royal convert died in 1883, after a beautiful Christian life of over a quarter of a century. His life was as eminent for piety and serviceableness after his conversion as it had been for tyranny, licentiousness, and cruelty before. At his death his house was, according to ancient custom, torn down and cast into the sea, and his great canoe drawn up on the beach, never again to ride the waves. But, so long as the memory of the Fijians retains anything, the transformation of the King of Bau will not cease to be a miracle of Grace!

CHAPTER XXVI

"FRUIT UNTO HOLINESS"

TRUTH is sometimes demonstrated most effectively by representative facts.

Two converts of the century may be selected as examples of men brought to Christ in wholly different ways, from wholly different social surroundings, the one from the low type of African, the other from the highest type of educated Jew. If the gospel of the grace of God can thus reach and mould those who are at the opposite extremes of society, it will not surprise us if, at any intermediate point, also, it demonstrates its power.

First, we briefly rehearse the story of "Khama, the Good," the Christian chief of Africa.*

When Rev. James Davidson Hepburn arrived at Shoshong, in 1871, to work among the Bamangwato, he was met by two young chiefs, Khama and Khamane. The former was one of the most remarkable converts ever brought to Christ in the Dark Continent, himself alone a sufficient justification of foreign missions, as one diamond may sometimes repay all the cost of a mine.

Macheng, then ruling the tribe, was a usurper, into

* "Ten Years North of the Orange River," by Rev. Jno. Mackenzie. "Twenty Years in Khama's Country," edited by C. H. Lyall. London: Hodder & Stoughton.

whose hands Sekhome had put the tribal sceptre to keep out of the succession Khama, his son and lawful heir; but Sekhome himself was now in exile. Macheng had a visitor, Kuruman, chief of the Matabele, who was stirring him up, as Jezebel did Ahab, to get rid of all missionaries and white folk, and then to help him to do the same with intruders in Matabeleland. Macheng fell into the plot, and sent three regiments of the Bamangwato back with Kuruman. On the way, however, the Bamangwato rebelled against Macheng's orders and declared that they would acknowledge no chief but the lawful ruler, Khama. This added fuel to Macheng's hatred, and he resolved, if possible, to get rid of Khama. He secretly resorted to native charms and drugs, but they proved of no effect; he then tried to get strychnine as a more deadly weapon; but a sharp-witted fellow, having suspicions, sold his agent marking-ink for the poison. Even had it been the deadly drug the plan would have failed; for, when Khama and Khamane were invited to drink Macheng's coffee, they respectfully declined, and the "marking-ink" was left untasted.

In 1872 Khama drove away the usurper, and the next Sunday inaugurated his reign as became a Christian chief, reminding of the similar coronation day of Ranavalona II. in Madagascar, in 1868. He held in his courtyard a service of worship to the true God, announcing that thenceforth no other would be held there.

For a few months matters moved on smoothly, but disturbing forces were at work. Khama, an out-and-out Christian, would not conform even outwardly to pagan notions and customs. For example, he publicly and positively refused to "make rain," and persisted

in the face of entreaties of the old heathen headmen. He bade them to cry to their God, like the Baal worshippers of Elijah's time; but he, like that prophet, would know only Jehovah, and pray for rain in another fashion.

Later, in 1872, prompted by filial regard and a forgiving spirit, he recalled his father from exile. With old Sekhome's return, heathen abominations revived, and shortly afterward Khama went into exile, followed by nearly all his tribe. It was a great tribute to his real greatness and goodness that matters now became so much worse that messengers were sent once and again to beg his return, but he resolutely refused. He saw that what Sekhome, Khamane, and their followers sought was not Khama, whom they hated, but his people who had followed him and who were the real strength of the tribe. "When I was with you," he said, "you treated me as a dog in my own courtyard and before my own people. Therefore I refuse to sit with you and Sekhome in the same town. I have had enough of that; let us separate. Take your path and I shall take mine. Those who prefer to stay with you, let them stay; and those who wish to come to me, let them come." Both deputations returned unsuccessful.

Raids were made on Khama's cattle, and even the women were taken captive, but he evinced no passion or resentment, but behaved like a Christian, although his own father actually sought his life.

The year 1875, however, witnessed Khama's triumphant reëstablishment as undisputed chief. The darkness now began to give way, and God shewed that even the trials of the missionaries and native church were not without a gracious purpose, for the withdrawal of

the chief and his followers had been used as the opening of a door to a new native church at Lake Ngami.

Moremi, the Balauana chief, came and saw how the good Khama ruled his people, but smuggled native beer secretly into his house. Khama had told him what hard work it had been to break down the drink habit, and calmly reasoned with him on the injustice of thus visiting the town of another chief and obstructing the working of good laws. While the wily chief pretended to acquiesce, he both trampled on Khama's injunctions and got Khama's youngest brother to act as his agent.

Holy love has its counterpart in holy wrath; and he that loves good, by the same law loathes evil; and Khama's indignation was aroused. He set fire to his brother's house with his own hand, to punish him for becoming the accomplice of Moremi in duplicity and iniquity.

The battle against drink had been long and resolute, and he could have no backward step. Five years before, Macheng had been chief, and hostile to the Gospel. A beginning had been made in a school and a congregation of believers; but the traders on the station were godless, drinking, gambling, swearing, and constantly quarrelling with the Bamangwato. Macheng was the administrator of injustice, and Shoshong was the hell of the country; as traders themselves owned, the best place to ruin body and soul.

This was the very place to test the power of the Gospel, and prove the patience, prayer, and purpose of a native Christian ruler. Mr. Hepburn wrote: "Truly my eyes have beheld the mighty power of God at work, both in providence and in grace, or it has never been seen on earth."

Macheng died of drink, that "civilizing agent"!

Then Khama became chief. Old traders died or moved away, and a Christian community began to grow up. This change, however, was gradual. For a long time Khama's position was one of conflict against the old heathen element; and against traders who hid brandy casks in mountain caves, and then would come and lie to him, while smuggling in "fire-water."

Mr. Hepburn testified: "No other interior chief has even attempted the half that Khama has accomplished." He put an end to pagan "rain-making" and other superstitious ceremonies, and displaced them with Christian services and rites. He made a law against the slave trade, and abolished bargaining for wives in cattle, and introduced marriage from free choice. On the ruins of anarchy and social chaos, he built up a Christian state, where home was sacred and a pure morality grew up side by side with better crops.

Khama forced no one to adopt his religion, while he remained firm and calm. The old men organized to uphold pagan observances and oppose the new chief; there was trouble from Khamane and the Boers, and, worse still, from famine. But he did what Hezekiah and Nehemiah did in times of distress—laid it all before God in prayer. Amid the scoffs of neighbouring chiefs, a week of prayer was held and there was an outpour of rain for twenty-seven days; and God opened windows in the higher heavens, and poured out floods of spiritual blessing.

The Makalaka "rain-god" tried to get a hold on Khama, but he answered that he "could not see how a god who ate porridge like himself could be of any use to him"; and this defeat was the ruin of the rain-god, whose followers deserted him for the God of Khama.

This Christian chief was conspicuous for a "stead-

fast, God-inspired determination." Much good work, attributed to missionaries, was due to him. As a lad he dreamed of rightly governing a town, and determined that no drink should inflict its curse where he ruled. He bravely stood out against the ideal of Bechuana "big chiefism"—to drink, smoke, snuff, and have a harem. He had nothing to do with native charms, medicines, and witchcraft; he had early refused to perform a sacred pagan ceremony, at his father's command, at risk of being disinherited, and he continued in his course of independence and intrepidity.

He fought red rum systematically. When the white men pleaded to be allowed to bring in a little brandy, as medicine, he consented, but would allow no drunkenness. When drunkenness followed, the white men were forbidden to bring in drink even for private table use. He had to resort to fines, threats, and even banishment; but he stood firm. When the crisis came, of drunken violence and uproar, good Khama's face grew stern with fixed purpose. After he had seen, with his own eyes, his laws trampled on, he said:

"You despise my laws because I am a black man. Well, if I am black, I am chief of my own country, and I rule here and shall maintain my laws. Go back to your own country. Take all that is yours, and go. If there is any other white man who does not like my laws, let him go, too. I am trying to lead my people to act according to the Word of God, which we have received from you white people; and you, white people, shew them an example of wickedness such as we never knew. You know that some of my own brothers have learned to like the drink, and that I do not want them even to see it that they may forget the habit; and yet you not only bring it and offer it to them, but try to

tempt me with it. I make an end of it to-day. Go; leave my town, and never come back!"

Everybody was stunned. One man, who had grown up in the country, ventured to plead for pity on the ground of old friendship.

"Friendship!" said the indignant chief. "You call yourself my friend, do you? You, the ringleader among those who insult and despise my laws." Then, with withering rebuke, he reminded him of a "pity" which he owed to his own people—an answer worthy of Chief-Justice Hale, who used similar words of the "mercy" due to his own country, which would be endangered by undue mercy to criminals. Khama cleaned his town that day not only of the white man's drink curse, but he also forbade the use, sale, and manufacture of native beer. When death threatened him for his holy crusade, he only answered: "You may kill, but you cannot conquer me."

On every occasion good Khama took a noble stand for God. When, in 1881, four men were selected by the native church for a mission to Lake Ngami, at a sunrise service—wholly conducted by black men—he addressed these native evangelists, urging them to fidelity and earnestness; and then took part in their ordination, praying "God Himself to send them forth by the Spirit." His words were worthy of the Archbishop of Canterbury: "The work we are engaged in to-day is not that of the kingdom of the Bamangwato; it is the work of the Kingdom of the great King Jesus Christ. It becomes us to be faithful, to be earnest, to do what we are doing with our hearts and not with our lips only, and to rejoice that God has given us such work to do."

The white traders present were impressed, and said:

"We have seen strange things to-day." The services, which began with sunrise, had not ended at sunset. The children's gifts alone were upward of twelve and a half pounds sterling, and represented in all two hundred and seventy-two givers. Thus, in a town, formerly a gateway of hell, an infant Christian church had grown up, under Khama, to a tree whose seed was in itself after its kind. This was rather a revolution than an evolution. Jesus the Nazarene had again conquered. Khama testified of one of the converts: "It is nothing but the power of God; it fills me with wonder!"

Here was a black man brought to Christ in the Dark Continent, ruling as a Christian chief, standing firm amid all the opposition of foreign and native foes, and actually carrying on measures for Gospel extension in a manner worthy of any Christian sovereign.

Another of the converts, most conspicuous alike for his remarkable conversion and for his work among the Jews, is Joseph Rabinowitz, of Kischenew, Russia, a unique figure in the century's records.

A lawyer of influence, a man of culture, he loved his people, their language, literature, and land. He read the Hebrew Old Testament, helped to establish schools for Jewish children, and, when persecution raged in South Russia, went to Palestine to study the land and its fitness for colonies for his people.

That visit was the turning point of his life. He carried a New Testament, as a sort of guide-book to the country; and one day, sitting on the Mount of Olives, looking toward the temple site, he mused over the perpetual desolation of the city, the scattering of Israel, and the long tribulation of the remnant. Then, as his gaze wandered to the site of Calvary, it flashed on him,

as on Saul of Tarsus, that the crucified Jesus is the rejected "King of the Jews." He looked on Him whom they had pierced. The veil was taken away from his inner eye, and, in an instant, he saw that here was the key to two mysteries: Messianic prophecy and Hebrew history. He believed; and this Hebrew of the Hebrews became an Israelite of the New Covenant, a disciple of Jesus of Nazareth. His New Testament now became a guide-book in a sense hitherto undreamed of, and the first passage that fell under his eye was, "I am the vine, ye are the branches; . . . without Me ye can do nothing." "I saw in the twinkling of an eye," said he, "that our Jewish bankers, with all their millions; our scholars and statesmen, with all their wisdom; our colonization societies, with all their influence and capital, can do nothing for us; our only hope is in our brother Jesus, whom we crucified, and whom God raised up and set at His own right hand. Without Him we can do nothing."

His conversion was the more remarkable because due solely to providentially ordered circumstances and to the light of the Holy Spirit on the written Word. Thus God raised up another chosen vessel in this man of eminence and influence, of undoubted sincerity and honesty, who at once gave himself fully to the cause of his newly found Lord, "Our Brother, Jesus." His testimony was the signal for persecution from every quarter. The Jewish press anathematized him, and his foes became they of his own household. He accepted the cross, boldly maintaining his testimony, despising the shame, till enmity was softened, and one after another of his own family joined him in confessing Christ. In 1885 he was baptized, keeping free from official connection with any organization, so that his testi-

mony might be the more effective among his Jewish brethren.

Somerville Hall is the name of his preaching chapel. But his work has been far-reaching. His name and testimony became well known among the Jews in Russia; fresh faces being seen in the hall every Sabbath, and the printed sermons and tracts widely circulated. His last booklet was entitled, "Jesus of Nazareth, the King of the Jews." He died in 1899.

From every point of view Rabinowitz was a remarkable man. His devotion to the Lord was intense. "To us," he said, "Jesus Christ is a reality; not a creed, a form, a religion. He is our King, our all. We must not live or work for men; we must seek only to please Him." From the time he saw Christ to be the Messiah, the whole Old Testament became to him an illumined book, and he found Christ everywhere in it. He had great power of apt illustration. For instance, his parable of "The lost carriage-wheel," sought for in front, not behind, set forth how the Jewish nation is seeking for a Messiah still to come, instead of going back to Him who has come, and the loss of whom to the nation has caused them such a strange and sorrowful history. Another equally striking picture is that of the Jewish nation's suffering, as represented by a man internally wounded. The patient makes no complaint, till at last the doctor, seeking the seat of disease, touches a spot which makes him cry with pain. "I speak to my people of their fanatical adhesion to the Talmud, or their love of mammon and the world; they raise no objection, but agree these things are so; but, when I mention the name of Jesus Christ, lo, they shrink with horror. There, in their rejection of Him, is the cause of all Israel's pain."

Rev. Dr. A. J. Gordon, who talked with this Israelite day after day, and heard him pour out his soul in prayer, said that he never before had witnessed such ardent affection for Jesus, such absorbing devotion to His person and glory. A strange radiance came into his face as he expounded the Messianic psalms; and, as he caught a glimpse of the suffering or the glorified Christ, he would lift hands and eyes to heaven, and, in a burst of admiration, exclaim, like Thomas when he saw the nail-prints, "My Lord and my God!" So saturated was he with the Hebrew Scriptures, that it was as if Isaiah, or some old-time prophet, was speaking. "What is your view of inspiration?" he was asked. Holding up his Hebrew Bible, he said: "My view is that this is the Word of God; the Spirit of God dwells in it; when I read it, I know that God is speaking to me; and, when I preach it, I say to the people: 'Be silent, and hear what Jehovah will say to you.' As for comparing its inspiration with that of Homer or Shakespeare, it is not a question of degree, but of kind. Electricity, which will pass through an iron bar, will not go through a glass rod, however beautiful and transparent, because it has no affinity for it. So the Spirit of God dwells in the Holy Scriptures as His proper medium, but not in other writings, because He has no affinity with them."

How vivid were New-Testament pictures to this Jew who had lived for years in Jewish history and tradition! In Rev. xvi. 15, he read: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." "This admonition of the Lord affected me very deeply when I first read it, for I knew at a glance its meaning. All night long the watchmen in the temple kept on

duty. The overseer of the temple was always likely to appear at unexpected hours, to see if these were faithfully attending to their charge. If he came upon any watchman who had fallen asleep, he quietly drew off his loose garments and bore them away as a witness against him when he should wake. My Lord may come in the second or in the third watch; therefore I must be always ready, lest, coming suddenly, He find me sleeping, and I be stripped of my garments."

Again he said: "What questioning and controversies the Jews have kept up over Zech. xii. 10: 'They shall look upon Me—את—whom they pierced.' They will not admit that it is Jehovah whom they pierced. Hence the dispute about the "whom"; but this word is simply the first and last letters of the Hebrew alphabet, *Aleph, Tav.* Filled with awe and astonishment, I open to Rev. i. 7, 8, and read these words of Zechariah, as quoted by John: 'Behold, He cometh with clouds; and every eye shall see Him, and they also that pierced Him'; and then heard the glorified Lord saying: '. . . I am the ALPHA AND OMEGA.' Jesus seemed to say: 'Do you doubt who it is whom you pierced? I am the *Aleph, Tav*—the *Alpha, Omega*—Jehovah the Almighty.'"

Rabinowitz saw clearly in the eleventh of Romans the Divine order and plan for the bringing of the nations to God: First, the present Gentile election and outgathering; then the Jews converted and restored to God's favour in connection with the second advent of our Lord; then world-wide evangelization and universal ingathering. Referring to the fifteenth of Acts, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name," he said: "That is now going on. During

Israel's rejection, the elect Church is being gathered. "After this I will return and build again the tabernacle of David that is fallen down," etc., plainly refers to the conversion and restoration of Israel. Many spiritualize these words, applying them to the Christian Church; but it will not be easy to make a Jew believe that the words in Amos, here quoted, do not plainly refer to the restoration of Israel; and the Jews have, from time immemorial, repeated this prayer at their yearly Feast of Tabernacles: 'O Thou Redeemer, prosper those who seek Thee at all times: Raise up the tabernacle of David that is fallen, that it may no longer be degraded.'"

Rabinowitz claimed that, without a clear proclamation of the second advent, Christians have no common ground on which to meet the Jews; that to spiritualize this doctrine is fatal, since the predictions of a suffering Messiah are no more clear than of a glorious and conquering Messiah. The Christian who spiritualizes the second advent must allow the Jew to spiritualize the first, as he is always ready to do; and there is no basis on which to refute his view.*

With indescribable dramatic fervour and pathos, he said: "Jesus, the glorified Head of the Church, is making up His body now. Will my nation have no place in that body? Yes; the last and most sacred place. When, from India's and China's millions, and from the innumerable multitudes of Africa and the islands of the sea, the last Gentile believer shall have been brought in, and His body made complete, there will still be left a place for little Israel to fill up—the hole in His side—that wound never to be closed till the nation which made it is saved." Rabinowitz declared confidently

* Comp. Adolph Saphir, "Divine Unity of Scripture."

that the Spirit is moving on his people as never before since their dispersion, and was full of joy at the prospect of their speedy turning to the Lord.

We add his dramatic exposition of Christ's farewell to the temple: "Behold, your house is left unto you desolate; and verily, verily I say unto you, Ye shall not see Me until the time come when you shall say, Blessed is He that cometh in the name of the Lord." He pictured a Jew, sitting in the door of his lonely house in the evening. Suddenly he catches sight of a beloved and long-separated friend approaching. He rises up and shouts out his salutation to him: "Blessed is He that cometh in the name of the Lord." So shall Israel do when the Spirit of grace and of supplication has been poured out upon them; and they shall see Him whom they pierced coming to them. As they once cried, "Crucify Him! Crucify!" now they will cry, "Blessed is He that cometh in the name of the Lord."

Rabinowitz stands out boldly in the history of modern missions, partly because of the bearing of his conversion, work, and teaching on that absorbing question—the future of the Jew. While anti-Semitism rages in Europe, and Zionism has had its four conferences, both Church and State unite to ask, as never before, What is the solution to the problem of the Jew? *

Prof. Delitzsch hailed Rabinowitz's conversion as "the first ripe fig" on the so-long-barren tree of rejected Israel, a sign that summer is nigh. He said:

"The movement of Kischenew is certainly a prelude of the end. . . . No doubt the final conversion of the nation will be preceded by such testimony proceeding from individuals raised up by God and filled with His

* "The Ancient Scriptures and the Modern Jew," by David Baron.

Spirit. Voices will be heard in Israel calling to repentance, to a return to God and His anointed (Hos. iii. 5; vi. 1–3); many shall awake to new life, and from that portion of Israel to which blindness is happened a Jewish-Christian congregation will be gathered. The religion of the Messiah will then prove the Divine power which penetrates the spiritual and social life of the nation. Joseph Rabinowitz is a star in the firmament of his people's history. One thing is certain: the history of the Church cannot reach its consummation until the prophetic and apostolic Word, predicting the conversion of the remnant of Israel, is fulfilled; an event which will bring an abundance of spiritual powers and gifts for the revival of the whole world."

CHAPTER XXVII

"GOD'S HUSBANDRY"

What an unwritten history crystallizes about the names of first converts in various mission fields, like first-fruits or flowers from some precious vegetable germ, plant, or tree, long watched over with care and solicitude!

The watching, watering, waiting, and praying have curiously averaged in new fields about seven years; often, however, running on to twice or thrice seven, and, in one memorable case, to five times seven. What a story of hope deferred and of heart-sickness, with corresponding joy, would be disclosed had we full records of the labours of love connected with these first converts in pioneer fields! For example, Carey's first Serampore convert, Krishna Pal, baptized in the Hooghly, in 1800; Pomare, the Tahitian king, first convert of Cover and Lewis, in 1810, after thirteen years of apparent failure; Tsai-a-ko, first-fruits of the labours of the lonely Morrison, in China, in 1814; Moung Nan, first Burmese convert under the seraphic Judson, in 1819, with death penalty overhanging him; Kho-thah Byu, first Karen convert, baptized by Boardman, in 1828, after being for fifty years a slave of vice and violence; then, later on, the first Dualla convert, baptized by Mr. Saker in the Cameroons River, in 1849; Naichune, first Siamese convert, in 1859; Nathaniel Pipper, first-fruits

of the Australian aborigines the next year, 1860; and Wiru, first of the Papuan youths of New Guinea. The list might be almost indefinitely extended.

Unusual interest also centres, on the other hand, about those larger harvests, in which the sheaves have been gathered in such abundance. In several memorable instances the work of the Spirit has been so triumphant over large sections of heathen territory that it has been both possible and advisable to organize villages or settlements of converts, which have presented an amazing contrast with their heathen surroundings. John Eliot thus settled eleven hundred Christian converts, known as "praying Indians," at Natick, near Boston, and this was but one of fifteen such villages or towns; and William Duncan has done a like thing in his Metlakahtla, near Fort Simpson, and in the New Metlakahtla, in Alaska. The Moravians have established such Christian centres in Greenland and elsewhere, such as Godthab (God's Haven), Genadendal (Vale of Grace). Abeokuta, in the Yoruba country, and several villages in Tinnevelli and the Telugu country, in India, and others in Burma, are examples of similar miniature Christian states set up in the heart of heathen territory. In some cases, as in the Karen country, on opposing heights rise the old forsaken idol-fane and the new Christian church or other institutions, as Kho-thah Byu memorial hall confronts the Schway-Mote Tau pagoda.

One of the fascinations of mission study is found in consecutive studies of the same field, when its history passes before us like the successive scenes in a panorama. We see the original desperately degraded and depraved condition of a people, when ignorance is the corner-stone of superstition, and brutal lusts and passions seem to have consumed, as in Moloch fires,

natural affection itself. There is no written language, no literature, no school, perhaps not even an idol-fane —the people have sunk to the level of beasts, and live like them, simply supplying the animal wants and obeying the whims of the animal nature. Missionaries appear on the scene, and perhaps they are driven away or suffer martyrdom. Love renews its efforts and repeats its holy sacrifices. Slowly the Gospel gets a hearing; then it begins to exert undoubted influence—until, after long years, the first convert is baptized. Then the native tongue is reduced to writing and a single gospel narrative is put into the newly explored language. Converts multiply and, in the face of persecution, little churches are formed, children are gathered into Christian schools; perhaps converting grace reaches the family of chiefs and headmen, and the government begins to be remodelled on a new basis.

Another stage of development is reached. The new church is training converts for preachers and teachers, evangelists and missionaries, setting native pastors over self-supporting churches, and sending out labourers to bear God's good tidings to those who have not heard it, like Hawaiian islanders despatching native disciples to Micronesia. Years pass by, and perhaps not a relic of heathenism remains. The missionaries have withdrawn and left the native community to exhibit the three qualities of a thoroughly healthy church life—ability to support its own pastors; power to govern and administer its own affairs, under the Spirit; and the fulness of life which prepares it for self-propagation, disseminating the seed of other churches. It has often been true that, in from five to twenty-five years, everything is so totally changed that the community is no longer recognisable; and this wonder of transforma-

tion has been so repeatedly wrought, and in such various lands and among such different classes, that it is no exaggeration to say that the Gospel has proven itself to be the power of God and the wisdom of God unto salvation to every one that believeth; and that, as John Eliot's famous motto says, "Pains and patience through Christ Jesus will accomplish anything."

Missions among the Jews have produced notable converts, like Israel Saphir of Hungary, and his son Adolph who became one of the most distinguished of the century as a Christian preacher, exegete, apologete, and writer. The father had a bitter struggle before he yielded to the claims of the Messiah; but, as the evidence in favour of Jesus of Nazareth became overwhelming and irresistible, and his honest mind could not avoid the issue, Israel Saphir said to his wife: "I am convinced that Jesus is the Christ; and, though I see nothing but starvation staring us in the face, I must go and confess it."

His son, Adolph Saphir, in the metropolis of the world made an impression, the like of which no converted Jew of the century ever had made before him. His church at Notting Hill became notable for the clear light that shone from its pulpit, and from every quarter of the globe visitors came to hear the luminous expositions of Scripture from his anointed lips. His book on "The Divine Unity of Scripture" is pronounced by competent judges the best treatise on the relation of the two Testaments to each other, and the organic and indivisible integrity of the book as a whole, that any century has produced. It shews the Old and New unfoldings of truth to sustain mutual relations as intimate as those of the ball and socket in a joint, and

makes each necessary to the complete understanding of its counterpart.

There have been many other conspicuous converts among the Jews. Rabbi Lichtenstein, also of Hungary, while still an acting Rabbi, declared his allegiance to the Nazarene; and when "the Jews which blasphemed" ruined financially both him and his community, and actually drove him out of Tapio Szele, the outcast Rabbi, still closely clinging to the Lord Jesus, like Peter said, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art the Christ, the Son of the living God, which should come into the world." In the spirit of a true disciple and apostle, he identified himself with Christ in His rejection, and followed Him without the camp, bearing His reproach; and when his voice could no longer be heard in the synagogue, his pen took up the advocacy of the Messiah's claims, and tracts and letters were sent out broadcast to his fellow Hebrews.

Another converted Jew, Rev. Ibrahim Solomonis, has been well known as presiding elder of the American Methodist-Episcopal Church in India. Isidor Loewenthal, the Poland Jew, famous for his linguistic acquirements, without entering college had, at the age of seventeen, more than mastered the studies of a college curriculum. While in exile in America he was so destitute that he became a street peddler, to earn his daily bread. Subsequently he was teacher of French and German in Lafayette College, and afterward taught in Mt. Holly, N. J. 1851 was the crisis of his conversion, and the next year he entered Princeton Theological Seminary, taking high rank as a philologist. He was tutor in the college in 1855, and sailed as a missionary to India in 1856. He became

an adept in five oriental tongues: Arabic, Kashmiri, Hindustani, Pushto, and Persian. He completed a translation of the New Testament into Pushto, which is now in use among the Afghans; and, when shot in 1864 by his own watchman—who alleged that he took him for a robber—he had nearly completed a Pushto lexicon. His fellow missionaries mourned his loss as a calamity, but the epitaph they engraved on his memorial was, "Well done, good and faithful servant."

Krishna Mohan Banerjea, a Kulm Brahman, converted, became the editor of "The Inquirer"; and in the native Christian community of Bengal, until his death, was their recognised leader. In 1871, out of Dr. Duff's forty-eight educated converts, nine were preachers; ten, catechists; seventeen, Christian teachers; thirty-six directly connected with Christian and missionary work; the other twelve being government servants and medical men.

The Karens have become in Burma the great evangelizing force; and the despised "wild men" are not only influencing, but actually evangelizing the dominant race itself that had held them in slavery.

Liang-a-fa, Milne's Chinese convert, became a distinguished preacher and a man of wide influence. He was exiled for his faith, but after the treaty of Nankin came back to Canton and resumed work.

Joseph Hardy Neesima, whose conversion was the opening of a new era in Japan's history, was, from his own reception of Christ, inflamed with a desire to bring his countrymen to Christ. His institution, the Doshisha (or, the Single-Eyed Institution), was the final outcome. When he died, in 1890, the whole empire was moved.

Samuel Crowther, the slave boy of the African coast,

sold for a few ounces of tobacco, was, in 1827, the first pupil enrolled in the Fourah Bay College at Sierra Leone; he became a missionary to his own Yoruba people, and then received his own mother as the first convert into the native church. Then he became Bishop of the Niger, and was actively at work for Africa's redemption till his death, December 31, 1891.

Nathaniel Pipper, a native of the colony of Victoria, was baptized in 1860, after thirty-six years of labour among the aboriginal tribes of Australia, during which they had defied all power of Christianity either to Christianize or even civilize them. Various missionary societies had made the attempt in vain; and when, at length, this solitary convert was won, the surprising event was thought to call for a public celebration, and a meeting convened with the governor in the chair.*

The character and conduct of native converts has, on the whole, left nothing to be desired. They have fully come up to the average of the most enlightened Christian communities, and, in fact, surpassed it in the measure of their steadfast adherence to Christ, in face of opposition and persecution. Doubt of the Gospel's power to save all who believe, not only from the penalty but from the power of sin, vanishes when the evidence is fairly weighed. Catherine Ruyters, the Hottentot, who died in 1848, at the age of one hundred and ten, was a shining example and witness of the power of grace; and she had passed a century when she was baptized—probably the single case of its kind. Moshesh, the great Basuto chief, and Moletsam, likewise a chief, both of them converted and baptized about the year 1869, were signal trophies of the Spirit's power; and, seventeen

* "Gospel Ethnology," by S. R. Pattison.

years later, the Uganda chief, Bekweyamha, daring a martyr's death for Christ—these are but a few examples out of tens of thousands. Cupido, the infamous Hottentot liar and blasphemer, outlaw and drunkard, and Africaner, Moffat's great trophy; Lin Kise Shan, the opium-smoker and libertine of Hankow, and Yang, the priest of Buddha; Sawa and Sudzaki, the Japanese, and Myat Kyan, the Burmese; Aruako, the robber and murderer, turned into a preacher; Kauhumanu, the Hawaiian regent; Taaracre, Raratonga's high priest; Paten Jacobs, the Chippewa Indian, and Maskepetoom, the avenger; and that "grand old chief" of the Kitkatlas, Sheuksh, "once the most able, stubborn, and boldest warrior of Satan"—from all quarters they come to sit down in the Kingdom of God as equally loyal and faithful disciples and subjects of the King.

No greater triumph of the Gospel has been known in the century, perhaps, than in the native evangelists developed by its missions, who have proved themselves emphatically gospel heralds, martyr witnesses in spirit, and winners of souls—like Epeteneto, the first native Christian preacher in the New Hebrides.

It is of the very genius of Christianity that "we believe and therefore speak"; that he who receives, shall also impart, the good news. The Church is not the field, to be dependent on others' care and tillage; but "the field is the world," and the Church is God's working-force to sow and reap in the world field. Each new convert is therefore to seek, instead of abiding in a state of tutelage, to take his part in tillage. Gibbon, as a historian, simply records a fact when he says of the early Church: "Each new convert was to diffuse among his friends and relations the inestimable blessings which he had received." Herein lay the secret of the rapid

march of the missionary Gospel, as Max Müller adds, "converting, advancing, aggressive, encompassing the world." And Prof. Müller also points out another great fact: "The missionary religions are alive; the non-missionary are dead." There is nothing which so stamps the mission work of the century as genuine as the consecrated, irrepressible activity of converts. While the total force of the foreign churches on heathen soil had approximated, at the century's close, thirteen thousand, one-third being women, there was a force of native workers from four to five times as large; four thousand or more of these being ordained.

These native evangelists have been mighty men of God. Anthony, the St. Thomas negro, became the voice of God to Zinzendorf and the Moravians, calling the United Brethren to enter the open door in the West Indies. Having for himself found the Saviour of men, and been baptized in Copenhagen, his zeal for souls compelled him to go to Herrnhut and plead for the slaves; and so Leonhard Dober and Tobias Leupold were separated unto this work. Tschoop, the Mohican chief, became a great power as a gospel preacher; and a veteran military officer declared that for forty years he had wept but once, and that was when he heard "Jesse Busheyhead, the converted Cherokee, tell his fellow-Indians the story of the prodigal son; his own tears flowing faster than he could wipe them away."

What a host of converted Hindus and Parsees have entered the ranks of the holy ministry of grace, like Dhanjibhai Nauroji, first Parsee convert of John Wilson; and, among the Zulus, probably a larger proportion of converts have developed into eloquent and effective evangelists and pastors than in any other field except Uganda, where the government was at one time

constrained to forbid the subordinate chiefs from leaving their duties as district rulers, to take up the work of preaching, lest the people should be left without adequate magistracy!

In closing this too hasty review of the century's converts, we cannot but sound one note of warning: the temptation is perpetual and most subtle to reckon success too much by mere numerical standards. Of this we must beware.

We here give two strongly contrasted cases: one shewing how "converts" may too hastily be "made," baptized, and counted; and the other, what a difference is made by a thorough conversion and regeneration.

Baptism, as William Duncan taught his simple Metlakahtlans, is like the label on a can of salmon—to signify and vouch for the quality of its contents; and sectarians and ritualists run eagerly to clap on the label without due care to the life, whether or not it corresponds.

A certain "bishop" in one single day converted and baptized a sick Indian chief of a heathen tribe. While in health he had stoutly refused even to be taught of Christians; but, being smitten with a disease which his native doctors could not cure, after a short interview with the bishop, wanting, as he said, to be "saved"—that is, healed—he seemed ready to yield to the bishop's advice, was baptized, and gave up his medicine-rattle to the bishop. The incident furnished a fine subject for a sensational story of conversion, and the rattle was flourished before the Indian spectators as a trophy.

But, after the bishop left his "convert," his illness grew worse. He had not been "saved," after all. He sought again heathen counsellors, and they blamed him for giving up his rattle charm, as a medicine-man. Su-

perstition readily regained the upper hand, and he made up his mind to demand his rattle and give back to the bishop his baptismal water. So a cup of water was, at his request, put by his bed. At the bishop's return, the chief, the baptized Shaman, demanded his rattle with a clamorous threat, and it was returned; and, as the bishop left, the dying Indian flung at him the cup of water, crying out with curses: "Take back your baptism!" So much for "baptism" without the "new creature."

Compare, with this, one of William Duncan's own converts, Legiac.

Legiac was a fierce barbarian, chief of all the chiefs of the Tsimchians. He was a brutal murderer, and boasted of the number of human lives he had taken and the human bodies he had devoured. He once attempted to assassinate Mr. Duncan himself. Aflame with drink and in a furious rage, he drew his knife, and was about to make a thrust, when he suddenly cowed and slunk away, his arm falling as if paralyzed. The fact was he had at that moment seen a faithful native teacher of Mr. Duncan, Clah, step behind Mr. Duncan and raise a revolver, and he saw that his blade would be no match for a bullet. Though foiled at that time, he had ceaselessly harrassed and persecuted Mr. Duncan and his followers. But the grace of God touched him; and, like Africaner, the African outlaw, he was transformed from a lion into a lamb. He became a witness of the faith which once he destroyed; and, like Saul, he chose, when baptized, the new name, Paul. Here is his simple testimony at baptism:

"We must put away all our evil ways, I want to take hold of God. I believe in God the Father, who made all things, and in Jesus Christ. I constantly cry for my

sins when I remember them. I believe the good will sit near to God after death. I am anxious to walk in God's ways all my life. If I turn back it will be more bitter for me than before. I pray God to wipe out my sins; strengthen me to do right; pity me. My prayers are from my heart. I think sometimes God does not hear me, because I do not give up all my sins. My sins are too heavy. I think we have not strength of ourselves."

Legiac completely abandoned all his evil ways, became a simple citizen of Metlakahtla, gave up his prominence as a chief for a simple place among the brethren, and was an industrious carpenter and cabinet-maker, and a very exemplary Christian.

When stricken with fatal illness, away from home, he dictated to his daughter his dying message to Mr. Duncan:

"I want to see you. I always remember you in my mind. I shall be very sorry if I shall not see you before I go away, because you shewed me the ladder that reaches to heaven, and I am on the top of that ladder now. I have nothing to trouble me. I only want to see you."

So died the once haughty and desperate Indian chief, peacefully and like a child.*

We are not to be dismayed by any difficulties—even human impossibilities melt away before His doctrine which distils as the dew, descends as the rain, and sometimes not only springs up in fountains of refreshment, but pours its flood like a torrent that sweeps everything before it.

If, then, the nineteenth century has shewn anything in the mission field, it is that a pure, unmixed gospel

* "Story of Metlakahtla," pp. 12, 40.

message, accompanied with faith and prayer, makes converts anywhere and everywhere, in God's good time; and that, in the most unlikely fields for Christian labour, where the growths of error have for centuries had undisputed hold and resisted all attempts at uprooting, the simple story of the cross has proven equal to their displacement. Men and women, in all lands, in all ranks of life, trained in false systems or untrained and untaught, moral and vicious, subtle or stupid, from the highest Brahman to the lowest fetish worshipper, from Confucianist to cannibal—have been reached by the truth and power of God.

Another fact is marked. The greatest success has not been attained by the greatest and most gifted preachers. It has not been the fruit of the most skilled labour. The Church has sometimes found the most scholarly and intellectual ministry to be comparatively barren, if not absolutely sterile, while some simple evangelist, who could scarce speak grammatically, or some native convert whose stammering tongue had but just learned to articulate the name of Jesus, has brought in converts by the score and hundred; just as we have seen some ragged urchin with a bit of cord and a bent pin land the trout by the basketful, while a scientific angler with his silk line and fly and dainty pole has scarce had a bite. It is not that God scorns the highest gifts and training in His work, but that we are prone to lean to our own understanding, and pride ourselves on our own powers. It is not by might nor by power, but by His Spirit that God works, choosing the weak, base, despised nothings to bring to naught the somethings, that no flesh may glory before Him.

All this record must, to be understood, be read in the light of our Lord's prophetic saying: "And I, if

I be lifted up from the earth, will draw all men unto Me." The world is in allegiance to Satan, and drawn after him as its prince. Christ submitted to the world's hate and scorn, and to the power of death at its hands, that by death He might destroy him that had the power of death—that is, the devil—and free his slaves. And, during this gospel age, He is giving proof that His words were true: from every land and people, every class and condition, every stage of sin and depravity, He who was lifted up on the cross is drawing men from Satan's slavery unto Himself as their new Master, and into the liberty of a voluntary and absolute subjection to Himself. Mission history is but the fulfilment of Messianic prophecy.

PART TENTH

"THE MARTYRS OF JESUS"

CHAPTER XXVIII

"THEY LOVED NOT THEIR LIVES"

We have already referred to that paradox of the Bible, that the Son of God became the Son of man, that by His dying He might destroy the devil's power over death, and break the bonds of his slaves.

This is a law of the Kingdom. Milton wrote: "The martyrs shook the powers of darkness by the irresistible power of weakness"; and another has, with equal truth, remarked that "primitive piety revived always means primitive persecution revived." Krapf said: "The victories of the Church are won by stepping over the graves of her members"; and that "though many missionaries may fall in the fight, yet the survivors will pass over the slain in the trenches, and take this great African fortress for the Lord." The son of Judson, of Burma, has framed an axiom, illustrated by his own father's career: "Suffering and success in service are vitally linked. If you suffer without succeeding, it is in order that some one else may succeed after you; if you succeed without suffering, it is because some one else has suffered before you."

Such sayings, suggested by martyr history, are but an echo of His words, who spake as never man spake: "Except a corn of wheat fall into the ground and die, it abideth alone; but, if it die, it bringeth forth much fruit." Out of the grave of the grain of wheat comes

the blade, then the ear, then the full-grown corn in the ear. Out of the grave of the acorn springs the oak, which lives only while its roots still stand in that grave; and in the tomb of Christ forevermore remain the roots of His Church.

From the days of Calvary's cross until now, true missionaries have always been martyrs in spirit, if not in fact; mission work has always been carried on under the silver-edged cloud of suffering for His sake; and, although false hopes have often whispered that persecution was a dead foe, and there have been long intervals of comparative rest from the arrows of human violence, the tragedy of martyrdom has never yet reached its closing scene.

It seems to be the Master's will that, with sufficient frequency to keep up a sort of "apostolic succession," the Church shall furnish such witnesses; that "the noble army of martyrs" shall constantly recruit its ranks, and add other names to God's Roll of Honour. Certain it is that not one decade of the modern missionary century has been without its martyr names; and this badge of blood is a sign of dignity and a cause of glory, for nothing more identifies the Church with her Lord. Well may they rejoice who thus, by their sufferings, "fill up that which is behind of the affliction of Christ in their flesh for His Body's sake, which is the Church."

A divine philosophy permits—nay, decrees—martyrdom as a part of the experience of God's redeemed people. In the physical world nothing is more disastrous than uninterrupted sunshine. The heavens become as burnished brass overhead, and the earth as hard and sterile iron under foot. Trees, plants, and grasses wither, dry up, burn up. The air is like the breath of a furnace, the streams shew only empty

channels, and the springs disappear. Dust fills the air, and the breeze becomes a curse of suffocation. Cloudless skies and ceaseless sunshine would suffice to make the earth uninhabitable.

What greater calamity could come to the believer or to the Church than the uninterrupted sunshine of outward prosperity! No longer a *via crucis*, but instead a *via lucis*—the mount of crucifixion exchanged for the height of coronation; a Christian confession, once the low way to self-denial and worldly contempt, becoming the highway to self-indulgence and worldly emolument, when to be a disciple is no longer to be derided, but to be applauded. God's decree is a world left behind for Christ; the devil's counter device is a world gained by bearing His name. Satan would make the Church a secular society—a vestibule to the world's palaces—and substitute a crown of gold for the crown of thorns.

This master-snare of the devil was early spread, and in it the Church was caught. Constantine's so-called conversion led to a perversion of Christianity. The flaming cross which he claimed to have seen in the sky, near Mentz, became the banner for a conquering army —a trophy for a worldly state. He conceived the vast structure of a centralized empire, comprising the whole civilized world, but he saw that it could not be safely built upon the rotten remnants of paganism. The Christian cult supplied a firmer foundation. Christ's doctrine was a pure ethical system. He would espouse Christianity and make this religion of the Nazarene the basis of his new empire, surrounding it with new associations of imperial power and grandeur, majesty and magnificence.

Whatever may have been Constantine's secret character or motive, this is what he did; and it brought

to the Church of Christ a curse which, to this day, has never been removed. Church and State became united in an unnatural wedlock; and, out of this union, came a progeny of untold evils. The Emperor's court outshone, in imperial magnificence and gorgeous splendour, even those of oriental monarchs, and he created a grand hierarchy of officials which became, and still remains, the pattern for the monarchies of Europe. The numerous and various titles now in use, "his excellency," "his serenity," "the right honourable," "duke," "count," "viscount," may be traced to the court customs of Constantinople. The Church became associated with the most gorgeous paraphernalia of costume and ceremonial; with a standing army of three hundred thousand soldiery and with naval squadrons; with extravagant expenditure, and all the seductive career of martial conquest. Can any candid student of church history question that it was the persecutions of the Church that saved it from being utterly secularized and fatally demoralized and paganized? These were God's storms that, by their agitation and violence, broke up pestilential stagnation. Adversity was the corrective to a destructive prosperity, the preservative of true piety. Later on in history the Inquisition became a crucible to purge away the dross. Torquemada and Ximenes and the martyr fires prepared the way for the great Reformation. At Huss' stake the Moravian brotherhood lit its altar-fires. The *san bénito* was a safer vest for the disciples than the vestments of a gorgeous hierarchy. In three centuries and a quarter, Llorenti estimates that 31,912 were burned alive, 17,659 burned in effigy, and 291,450 subjected to rigorous pains and penances. This has been looked upon as one of the darkest periods in church history. May it

not be that it was an era of untold blessing, and far more strengthening to the truest spiritual life of the Church than the imperial patronage of the founder of Constantinople?

God is not dead. He watches over His Church as the apple of His eye. The promise of Christ is that against that Church the gates of hell shall not prevail. But the "gates of hell" are to be found, not so much in violent assault on the Church with destructive weapons, as in the subtler pervasion of church life with the worldly spirit. The latter is the devil's master-weapon, and nothing dulls its point and blunts its edge like the martyr spirit, which is the exact counterpart and corrective of the worldly spirit.

So long, therefore, as the Church of Christ exists in the midst of this evil world, and until her own Divine Head has subdued beneath His feet all foes of her welfare and His glory, there will always be those who, like the "two witnesses" in the Apocalypse, will prefer the sackcloth to the purple; will prophesy against prevailing error and iniquity, however popular, and will die for their fidelity. To apprehend the need for martyrs, and the place which martyr testimony holds in the plan of redemption and the historic development of the Church, will save us from undue surprise, dismay, and discouragement when these so-called disasters come to the Church.

Moreover, there is a deeper truth than this which underlies the whole philosophy of missions. The missionary spirit is essentially the martyr spirit, and, to such a degree, that no man is fit to live as a missionary who is not prepared, if God calls, to die as a martyr. Martyrdom is God's sieve, to separate the grain from the chaff. The romance of missions is alluring, but

often illusive and deceptive. It surrounds the work with a false halo, which, when dissipated, leaves it to seem all the more unattractive and perhaps repulsive.

One of the most striking experiences in apostolic times was that of Paul and Silas in the Philippian gaol. The vision of the man of Macedonia, with his urgent call, "Come over and help us," was like a bright dream. To be wanted and invited by the inhabitants of a district to come and tell the gospel story—how easy to build up, on such a basis, a romantic prospect of eager crowds thronging to hear the Word, and taking by violence the gates of grace! How the Lord put to the test the true missionary spirit of Paul and Silas! A scourging for a welcome, a cell for a lodging, stocks instead of a couch, starvation instead of a meal, and a cruel gaoler instead of an inquiring crowd. But Paul and Silas proved themselves fit to be messengers, because they shewed themselves ready to be martyrs. The prayers and praises that went up that midnight from that inner prison come sounding down the long aisles of eighteen centuries as the triumphant songs and shouts of conquerors—the noblest triumphs of grace. God would have us go forth to act as His heralds, like Stephen, ready for apparent defeat as well as for evangelistic success; the stones of murderers may prove to be, all contrary to their intent, the stones of builders.

Our Lord gave His disciples a lesson on the martyr spirit that is perhaps beyond any other in impressiveness, when, just after Peter's great confession of faith, he counselled the Master to "spare Himself," and avoid the martyrdom which He saw before him.* Note the exact words, "ιλεώς σοι"—"spare Thyself"; and notice our Lord's answering words, "απαρνησασθω

* Matthew xvi. 21–27. Note the same word, ψυχη, throughout.

ἑαυτον" "deny thyself"! Here, forevermore, are the two mottoes—one the maxim of Christ; the other, of Satan. The devil constantly urges, "spare thyself!" "Spare your time, strength, money, effort, life—and so avoid needless self-loss. Take care of number one!" —and we are constantly heeding the satanic advice. We save our time, economize our strength, hoard our money, avoid exertion in God's work, that we may have the more for self-indulgence. And what is the consequence? We gain, as to the present world, perhaps, and lose as to the world to come. What is "life" but the sum of all God-given powers and opportunities, held in trust to be spent for Him, and for humanity for His sake? We may save life for self, but we lose it for Him; or we may save it for Him and lose it for self. Both we cannot do. And, if it be lost on self-indulgence, what shall a man give to buy it back when it is seen how irrevocable is the forfeiture and how disastrous the eternal loss!

As the Church begins this new century, it would be well to go back to the apostolic age and learn, once more, the old lesson anew, that the great law of all holy living and serving is that the life of God can be ours only in proportion to the death of self. The will of God is to be enthroned in us and sway us, and self-will dethroned, for no man can serve two masters. Life is a divine capital to be invested in service and, if suffering is God's appointed form of service, we are to rejoice to suffer. If death be His decree, the higher life shall be developed out of death. The more the heart is open to God's approach, the more is it open to man's appeal, and the readiness to die for the Lord's sake is the best preparation to live for His glory.

More than this, thus to "die in the Lord" is to do

by dying what we could not by living. God does not waste martyr blood, or permit to be broken in vain the alabaster flask of precious ointment. The blood becomes in a sense the price of man's rescue and redemption, and the fragrance that, by the breaking of the flask, becomes more pervasive, draws attention to the martyr testimony and leads others to a fuller self-devotement. Martyrdom, therefore, is not to be thought of as incidental to human hate and satanic malice, or accidental to missionary history, but as providential, a part of God's prevision and provision, necessary to the ultimate triumph and success of missions.

From the records of the century, it may be well to select a few typical examples, and give them sufficient prominence to impress the lessons that God means to teach thereby, and which may be comprehended under several heads:

First, to shew that in this modern missionary century the primitive type of piety has still had its unmistakable sign and seal—the martyr spirit.

Second, to shew that martyrdom is often the necessary condition of witnessing for Christ, the inevitable result of a full and firm espousal of His truth.

Third, to shew that heroism in dying for Christ frequently makes more impression, both on the Church and the world, than the most heroic living.

Fourth, to shew that, in every age, the spirit of the world is still fatally opposed to the Spirit of God, and that the Church's peril is to think otherwise.

Fifth, to shew that God's grace is equal to all crises, and can nerve the weakest and most timid to the endurance of even the most cruel death.

Sixth, to shew that the death of His saints is precious

in His sight, and is made, in His eternal plan, equally needful and useful to the fulness of final victory.

The examples which are chosen are selected with reference to the illustration of these great principles, and hence the law of selection has been to avoid needless repetition, so that each instance should present some special and typical lesson, which it is especially fitted to convey or confirm. To survey the whole field of martyr experience is calculated to make the true disciple glory anew in the superintending Providence of God; for, whatever hidden purposes of God yet await unveiling, enough is already apparent to prove to us that the martyrs' blood has not been shed in vain.

We tarry to give one illustration of the remarkable interweaving of historic tragedies and seeming disasters, into God's plan, shewing how precious in God's sight is the death of His saints.

In the twelve years between 1871 and 1883, five prominent missionaries fell asleep: Bishop Patteson in 1871, David Livingstone in 1873, Johann L. Krapf in 1881, Bishop Steere in 1882, and Robert Moffat in 1883. Livingstone and Krapf were singularly alike in character and career; in both were the same great faith, heroism, constancy and simplicity of aim. If Livingstone was "the missionary general and explorer," Krapf was "the leader in the recovery of the Lost Continent," whose pioneering inspired the later travels of the illustrious seven of whom Livingstone was the greatest. Both died on their knees, Krapf in retirement at Kornthal, Livingstone in the grass hut at Ilala.

Livingstone's death closed a career of forty years which seemed like a partial defeat and failure, as to

the purpose he set out to accomplish. He had declared that the end of the geographical feat was the beginning of the true enterprise—and yet he had not himself come to the goal that was to furnish his true starting point. His last message to humanity, graven on the slab in Westminster, reads like a despairing cry:

"All I can add in my solitude is, may Heaven's rich blessing come down on every one, American, English, Turk, who will help to heal this open sore of the world."

Susi and Chuma and Jacob Wainwright had buried his heart at Ilala, when they bore his body by that long nine months' march of five hundred leagues to the coast, and God had a purpose that the buried heart should not cease its pulsations until Livingstone's unfulfilled prayer was answered, and the open sore of the world was healed. And He ordained that the death of this hero should accomplish what his life had not—his heart the grain of wheat which, falling into the ground and dying, should bring forth much fruit.

Three weeks after that funeral came the Church Missionary Society anniversary, where one key-note was Africa's claim on the Gospel as emphasized by Livingstone's death. In the abbey service, Mr. Gordon Lathrop preached a remarkable sermon before a congregation actually seated over the new-made grave of Livingstone—and his text was the striking narrative of the dead body that suddenly lived when it touched the bones of Elisha.* "Let us be quickened into fresh life by contact with the bones of Livingstone! and let thousands of Africans, through the influence of his death, be revived and stand up on their feet!" These

* II. Kings, xiii. 21.

were his words, and strangely they were fulfilled. Let us follow the wonder-working of God.

A score of forward movements can be directly traced to the discovery of that kneeling body at Ilala—and the end is not yet.

First of all and most naturally, Livingstone's Scottish fellow countrymen took up his dead heart, and flung it forward, like the heart of Bruce, into the battle with the foes of human liberty and salvation, themselves, like Douglas, to "follow it or die." The Free Church founded Livingstonia Mission on Lake Nyassa, and the Established Church, Blantyre, so called from his birthplace: the former has branched out northward and westward; in the latter the noblest church edifice on the Dark Continent has been built by converted Africans; and the British protectorate sways in Nyassaland more than half a million square miles—where once festered the open sore of the world.

In the same year of Livingstone's burial, in Zululand, the Dowager Countess of Aberdeen founded the J. H. Gordon Memorial Mission, in memory of her son; and the same year Edward Steere was consecrated bishop for the Universities' Mission. In that same year, 1874, Mr. Stanley began his second great tour, covering nine hundred and ninety-nine days, which opened up the vast Congo basin never before trodden by white men's feet, and so led the way for the chain of the Congo missions. The eleven years between 1874 and 1885 thronged with events that trod on each other's heels, so closely were they crowded together—Stanley's visit to Uganda, with the memorable appeal published in the London "Daily Telegraph"; the consequent planting of the Victoria Nyanza Mission; the navigation of Lake Tanganyika in 1876; Stan-

ley's emergence from the mouth of the Congo in 1877; the new commission from King Leopold and his return to the Congo in 1879; the establishment of stations on the lower river and at Stanley Pool; and the organization of the Congo Free State in 1885.

Meanwhile Robert Arthington's gift of £5,000 prompted the London Missionary Society to project its mission to Tanganyika in 1878, though like many another African mission it cost in its outset two valuable lives—those of Thomson the leader and Dr. Mullens the mission secretary. The same year, 1878, the Baptist mission and the Livingstone Inland Mission were begun, and, later on, the Congo Balolo Mission; Dr. Guinness being the founder of the last two mentioned.

Yet again, Livingstone's heart had been buried just five weeks when another great step was taken to heal that "open sore," which his letters had done so much to bring to the eyes of disciples. The Mombassa Free Territory was intended to furnish a refuge within which he who stepped should become a free man. Bishop Patteson's death in 1871, in Melanesia, was due to the kidnapping carried on by Europeans in the South Seas, which disposed the islanders to avenge their wrongs on the white man; and this started anew the movement against the traffic in slaves and led to the measures which, in 1873, brought about the treaty with the Sultan of Zanzibar which closed the slave market there—and part of the ground it stood on, bought for the Universities' Mission at that time, holds to-day the Zanzibar Cathedral, the communion table standing on the very site of the old whipping-post! *

The following year, 1874, "Chinese Gordon" went to

* C. M. S. History, iii. p. 77.

Khartoum, to wrestle with the African slave trade, and did a six years' work that has been said to surpass any other ever done by an Englishman in the same space of time; and his tragic death ultimately led to a project for a new mission at Khartoum, yet, we hope, to be carried out.

In 1879, the devoted Coillard, the Frenchman, laid the plans which linked him to the Barotse Valley, and the American Board resolved to enter Africa near Benguela.

But, in some respects, most striking was the impulse that Livingstone's death gave to the establishment of Free Town, the freed slave settlement near Mombassa. Mr. Salter Price reached there in 1874, and bought a tract—mark it—close to the grave of Rosina Krapf, dug thirty-one years before, and the first Christian grave in East Africa. Her husband's prophecy was coming true: "the victories of the Church are won by stepping over the graves of her members"; and "though many missionaries may fall in the fight, yet the survivors will pass over the slain in the trenches and take this great African fortress for the Lord." *

* History of Ch. Miss. Soc., iii. pp. 85, 103.

CHAPTER XXIX

"COUNTED WORTHY TO SUFFER"

Asaad Esh Shidiak, the martyr of Lebanon, heroically sealed his testimony with his own blood in 1828.

Syria has been, during the whole of Christian history, a scene of conflict. At first the Mecca of Christian pilgrims, the ascetic spirit, with its worship of relics and sacred sites, made monasteries spring up like mushrooms. Then the Arab came, the Mosque of Omar was built, and Syrians were perverted to the Moslem faith; then followed the Crusaders, and the Maronites who came, in 1445, fully under the pope's control. When Protestantism, in the third decade of the century, entered, Moslem, oriental, and papal religions were seething as in a cauldron, and the antagonism became more and more violent.

Asaad Shidiak, secretary of the Maronite patriarch and tutor to Jonas King, was employed to copy Pliny Fisk's dying letter to Mr. King; and, as he got to the last page of his attempted reply, he saw, as by a flash of light, that he was resisting truth. Too honest to hold fast a known error, he gave up his rebellion, and told the patriarch he must change his religion. He was met at first with persuasion and promise of promotion, and then with threats of excommunication, but remained unmoved.

Then his marriage contract was annulled; but he could give up even a wife's love for the love of Christ.

Then foes of his own household gave him into the patriarch's hands. Chained, in prison, daily tortured, reviled and spit upon, like his Master, he bore all without remonstrance. When bidden to choose whether he would kiss the Virgin's image or a brazier of hot coals, he pressed the live coals to his lips, and, with blistered mouth, was led back to his cell. At length, built up in a wall, a hole being left only large enough for breath and a morsel of food to get to him, he was slowly starved. But his enemies found that, though they could kill the body, they had no more that they could do. And so Jesus, the proto-martyr, had a follower who was counted worthy to suffer for His sake.

Eleven years later, on the shores of Erromanga, another of the martyrs of Jesus fell under the clubs of natives who mistook their best friend for a foe.

John Williams went to Eimeo, and then to Raiatea, where, at the king's invitation, he made his centre, both Christianizing and civilizing the island, thence moving out in every direction. Seven years after he sailed from London, he with six native teachers founded a mission on Raratonga, and the light of the Gospel rapidly pervaded the whole of the Hervey group. He taught the people to frame a new civil code, reduced the language to writing, translated the New Testament, set up schools, and prepared text-books; in short, set up a Christian state.

In his home-made vessel, "The Messenger of Peace," he cruised for four years, exploring nearly all the South Sea Islands, many of which he visited several times. In twenty months the ferocious Samoan wolves became lambs, chapels were built, and a hungry people begged for more teachers. Worn out with seventeen years' un-

tiring toil, he took a vacation of four years in England, resting in new labours, publishing a Raratongan New Testament, raising twenty thousand dollars for a new missionary ship, publishing his "Narrative," which the bishop of Ripon called "the twenty-ninth chapter of the Acts," and preparing plans for schools and colleges in the South Seas. Then, in 1838, he again set sail with ten recruits; and, while approaching the island to plant a new mission, met a violent death on Erromanga's beach.

Out of his twenty-three years of service, only seventeen had actually been spent among the islands. Yet within that time he had visited all the groups and nearly all the islands in each group; over a space covering forty degrees of longitude and almost half as many of latitude, embracing four and a half million square miles. Wherever he went, he left behind churches and schools; the Lord's Supper instead of cannibal feasts, worship of God in place of pagan orgies, and family altars and household Bibles instead of habitations of cruelty. If life is measured by deeds, he lived a century.

In 1889, at the half-century of his martyrdom, a monument was dedicated to him at Erromanga; and the corner-stone was laid by the son of the savage whose club dealt the fatal blow; another son being at that very time engaged in preaching the Gospel for which the martyr lived and died.

This whole story so closely resembles that of Bishop Patteson, who, thirty-two years later, met death at Nukapu, that one narrative almost suffices to sketch both. The crew of a vessel had landed at Erromanga and robbed the island of sandalwood, and outraged the natives; and the revenge, meant for their foes, fell unawares upon one who counted not his life dear if he

might save them. So Coleridge Patteson found the slave trade, carried on under the name of "contract labour," complicating and often frustrating his work. "Snatch-snatch" vessels sometimes carried an effigy missionary as a decoy; and "kill-kill" vessels, as the natives named them, were pushing a tortoise-shell trade by aiding savage islands in making decorative collections of skulls. The natives, in dread of kidnappers, first deceived the trusting bishop into accepting their offer to paddle him ashore in their own canoe, and then set the boat adrift with his body in it, bearing five wounds, one for each of five kidnapped natives. The people of Nukapu have, like the Erromangans, found out their mistake, and set up a memorial cross close by the shore, with a pathetic tribute to "the missionary bishop, whose life was there taken by men for whom he would gladly have given it."

No tragedy of the century reads more like a poem of sorrow than the story of Allen Gardiner's death at Tierra del Fuego, in 1851. His whole life, from his conversion in 1820, was a daily dying, given to self-denying work in the earth's darkest places and among its most desperately lost peoples. In South Africa, and afterward in South America, he endured exposures that remind one of Paul, fording swollen streams, daring wild beasts, suffering extreme hunger; having at times nothing but the clothes he wore, the spoon he ate with, the saddle he rode on, and the Bible he fed his soul with. But he had great power even to subdue such ferocious chiefs as Dingairn, and patience to endure hardships of any sort for Christ.

His last mission was an experiment, carried on amid every possible discouragement. He was determined to

win the Patagonians, who seemed to be the lowest of the human race; and, when even his English friends and supporters drew back, he said, "I have made up my mind to go, at my cost and risk if need be."

With four sailors and a ship-carpenter he landed, in 1848, at Picton Island; and, the Fuegians proving such thieves that he could not settle among them, he undertook the unique experiment of a floating mission. He aroused British friends sufficiently to get an equipment, and with six others, in September, 1850, left British shores forever. This was the "deathless seven" who landed at Tierra del Fuego, with their two launches, the "Pioneer" and the "Speedwell," and provisions for a half year.

Then followed "the saddest disaster in the records of missionary enterprise." Driven by thieving and hostile natives to the shelter of a distant bay, there, in two companies, they awaited in vain the arrival of provisions, for the ship that bore supplies was wrecked. Their little stores soon exhausted, one by one they died, Gardiner last of the seven.

Vessels, sent in search, found at Spaniard Harbour only empty boats and dead bodies. Strong men cried aloud with grief, awestruck by the patience, fortitude, and cheerfulness of this martyr band. One of them had left his testimony, "I am happy beyond all expression." Gardiner's body lay beside his boat, and a hand rudely drawn on the rocks pointed to these verses of the sixty-second Psalm:

> "My soul, wait thou only upon God!
> For my expectation is from Him.
> He only is my rock and my salvation;
> He is my defence, I shall not be moved.
> In God is my salvation and my glory:
> The rock of my strength and my refuge is in God."

The last words Gardiner ever wrote were:

"I neither hunger nor thirst, though five days without food! Marvellous loving-kindness to me a sinner!"

Not a hair of their heads perished. Gardiner had sketched a plan for the mission, and his death did what his life had not done—woke up British Christians to bestir themselves for South America. His own son joined the mission, and the mission ship bore the father's name. Darwin, who had pronounced the Fuegians the most brutal of savages, afterward, amazed at what the South American mission had wrought, himself became a contributor to its funds!

Another bishop, James Hannington, will be remembered in history as the martyr who gave his life for Uganda, in 1885.

He died at thirty-eight, when to human eyes his life-work was scarcely begun. He was every inch a hero. From the hour when he felt the reality of the fact, "Jesus died for me," and leaped for joy, he declared, "I have lived under the shadow of His wings, in the assurance of faith that I am His and He is mine." And from that time on he could preach, and more than that, could serve and suffer for his Master. He was by nature a hero, with a love of adventure that fitted him for a pioneer, and a courage to face any personal peril, and all this natural heroism now got a supernatural motive and direction. He who had climbed dangerous crags to rescue a man in danger of falling, now hesitated at no risk to reform a sot, nurse a smallpox patient, or save a lost soul.

When he offered himself for the mission field, Smith and O'Neil had already been cruelly murdered on Victoria Nyanza's shore, and, when he went out a

second time, in 1885, as Bishop of Equatorial Africa, he knew that Africa was the cemetery of missionaries. But no perils from climate or human foes could dismay him.

In Uganda, again, foreign inroads had made the natives suspicious of all white men, and even missionaries were looked on as the "forerunners of invasion." While Hannington was on the way, the chiefs were counselling to put even the white preachers to death; and when his approach was announced, the council decreed his destruction.

Enticed from his companions, and then dragged to a filthy hut, after a week he was led forth, and shot with his own rifle. The diary of those last days is kept as a sacred relic, rescued from one of his murderers by a Christian lad. It shews a heroic soul who foresaw his doom but was fearless. Amid fiendish yells of hellish hate, he wrote: "Let the Lord do as He sees fit." His last words to English friends, scribbled by the light of a camp-fire, were:

"If this be the last chapter of my earthly history, then the next will be the first page of the heavenly—no blots and smudges, no incoherence; but the sweet converse in the presence of the Lamb."

His dying words to his soldier assassins were equally calm and triumphant:

"Go, tell Mwanga that I die for the Baganda, and that I have purchased the road to Uganda with my life."

Among these martyr spirits, the hero of Khartoum should have a record, though he was not, nominally, a missionary.

When, in 1894, Charles George Gordon was speared

by the treachery of Faragh Pasha, who opened the gates to the Mahdi, one of the noblest Christians of the century passed away. His life is a study in self-abnegation. He had won the richest honours and learned to despise them. He was worshipped, yet he was humble. He, like Livingstone, would not preserve, or even read, human words of praise, lest he should learn to value them. Absorbed in the unseen world, he never forgot his duties in this world. All four periods of his life exhibit growing self-sacrifice and self-oblivion. He would receive neither money, decorations nor rewards from China for putting down the Tai-ping revolt; and the gold medal, given him by the empress, he sent anonymously, with the inscription obliterated, to Canon Miller, to be sold to feed famished working people in Manchester. It was the last thing he valued.

Four life-principles marked him: Entire self-forgetfulness, absence of all pretension, refusal to be moved by the world's praise or blame, and absolute subjection to the will of God. His sayings would make a book of proverbs. For example:

" Life is a probation. Do not throw away your best years in sighing and trying for a time which never comes; but be content with what you have, and raise no goblins of unrest."

" None would be so unwelcome to come and stay in our world, as it is now, as the Saviour Himself, who would be dead against most of our pursuits."

Gordon's contempt for life, as such, was a phenomenon of grace. When, acting as envoy to Johannis, king of Abyssinia, and seemingly in his power, he was threatened with death, his calm reply was: " I am quite ready to die, and death would be a favour, opening for me a door that I would not myself open." " Then my power

has for you no terrors," said the astonished heathen king. "None whatever," said the Christian believer, leaving Johannis to marvel at having found one man whom even death could not affright.

There are scores, whose names we cannot attempt even to mention, such as Walter M. Lowrie, of the Central China Mission, cast into the sea by Chinese pirates, in 1847; Levi Janvier, in 1864, struck down, while preaching, by a Sikh fanatic who had vowed vengeance on the white race for an injury received from a British civilian, and Isidor Loewenthal, in the same year, shot in his garden at Peshawur by a Sikh, his own watchman. In the great Sepoy rebellion of 1857, eight missionaries, Rev. Messrs. Freeman, Campbell, Johnson, McMullen, and their wives, with two young children of Mr. and Mrs. Campbell, while trying to escape down the Ganges in an open boat, were arrested and brought to Cawnpore at seven o'clock in the morning, marched to the parade ground and shot by order of Nana-Sahib.

The century has had literally its army of martyrs, in some cases scores and hundreds falling a prey to the hate and violence of foes; as in the massacres at Madagascar, Victoria Nyanza, Mt. Lebanon, Armenia, India, Burma, Uganda, but, most of all, China.

The great majority of those who have thus fallen have been native converts. India has produced a host of these Christians, who have not only proved loyal and steadfast in faith and piety, but who have loved not their lives unto the death. Persecution has neither made them waver nor even keep silence. Wilayat Ali, the native preacher of Delhi, in the crisis of the mutiny avowed his faith in presence of the Mohammedan troops: "Yes, I am a Christian, and am prepared to

live and die like a Christian." His last words before his execution were: "O Jesus, receive my soul!" Gopinath Nundy, Dr. Duff's Brahman convert, offered high rank, as well as life, if he and his family would give up Christ, calmly said: "We prefer death to any inducement you can hold out." His wife, no less faithful and heroic, said to a Mohammedan moulvi: "You will confer a great favour by ordering us all to be killed at once, and not to be tortured with a living death." Though, happily, rescue came in time, they had in spirit already died for the Lord's sake.

The martyr lads of Uganda exemplified the most marvellous maturity of faith and patience, and may be mentioned as a singular proof of the hold of the Gospel on the young, even in the Dark Continent.

When the open door seemed so strangely set before the Church, and the missionaries preached and taught, and the Baganda began to read the Word of God so eagerly, the lads and court pages were found in groups studying the Kiswahili New Testament. In 1882, the first five converts were baptized; two years later there were eighty-eight members in the native church, and Mtesa's daughter among them.

Mwanga came to the throne, on his father's death, greatly puffed up with pride, and weak before the persuasions of subtle counsellors, who feared the rapid growth of Christianity, and were plotting to make use of the anarchy that always followed a king's decease in Uganda to inaugurate a carnival of blood. Even Mackay became the victim of jealousy and suspicion, and was at one time arrested, at the instigation of Mujasi, captain of the bodyguard, who hated the whites, and especially the white man's religion.

All but two or three of the king's pages were pupils

of the missionaries, and counted Jesus as their King. These boys, who were Mr. Mackay's companions, were accused of joining the white men in a traitorous league. Three of them were subjected to fearful tortures. Their arms cut off, they were bound alive to a scaffolding; then a fire was kindled beneath, and they were slowly roasted to death, Mujasi and his men mocking their long and horrible agonies! They were bidden to pray to Isa Masiya—Jesus Christ—and see if He would come down and deliver them. But, in these lowly lads, with their dark skins, there was a heart made white in the blood of the Lamb; and the spirit of the martyrs burned within, while the fires of the martyrs burned without; and so in the flames, and until their tongues, dried and shrivelled in the heat, could no longer articulate, they sang in the Luganda:

"Daily, daily sing to Jesus,
Sing, my soul, His praises due;
All He does deserves our praises,
And our deep devotion too.
For in deep humiliation,
He for us did live below;
Died on Calvary's cross of torture,
Rose to save our souls from woe."

Among the Karens the abundant harvest has not been reaped without a tillage of blood. In one district converts were beaten and chained, imprisoned and enslaved, tortured and slain, but not one apostatized.

CHAPTER XXX

"SLAIN FOR THE WORD OF GOD"

THE horrors of martyrdom in China the pen shrinks from recording. For the last five years of the century, the "Celestial Empire" was the scene of an internal ferment; and in its closing year a host of demons seemed to be let loose.

On one day in August, 1895, in Hwa-sang, twelve miles from Ku Cheng, eleven names were added to the martyr-roll, among them Rev. and Mrs. R. W. Stewart, and the Misses Saunders. These deaths were traced to the "Vegetarians," a secret society of ascetics that had degenerated into lawless assassins. When the news reached Britain, a solemn memorial service followed in Exeter Hall; and a like meeting was held in Melbourne, the home of the Saunders sisters, whose mother, ready, if she had them, to "give two more daughters," actually herself followed them in their work.

This outrage was but the beginning of sorrows. The summer of 1900 was to write the blackest page of the century, in recording the "Boxer" outbreak, the siege of Peking, and the massacre of one hundred and eighty-nine missionaries, including wives and children, and of many thousands of Christian natives.

It is too soon to write this history. The end of the outbreak is not yet, nor is its beginning wholly clear.

One of the causes was doubtless resistance to innovation—the attempt to sweep back, with a broom, the sea-tides. Other causes were found in the invaded rights of China, and the endured wrongs which she sought to avenge. But not until the smoke and dust of the conflict have cleared away will there be a chance for a true survey of the battle-field or for determining which were the primary, and which the secondary, causes of the outbreak.

It is already plain, however, that, behind this explosion, volcanic fires had been smouldering for sixty years. Wars, in which opium was the real issue, had ended in treaties with their humiliating demands for indemnities, cessions and concessions, open doors for trade and travel, and the toleration of the representatives of a foreign religion and of foreign governments. All this was an entering wedge into Chinese exclusivism and conservatism, and the old log began to split; the rusty iron hoops of antiquated customs and notions being no longer able to hold it together. The nation was being pervaded by Western men and inventions: the era of railways and telegraphs, the penny post and the newspaper, had come.

Then followed the Japanese-Chinese war—the mouse worrying the elephant into submission—forty millions dictating terms to four hundred millions, and Japan's success only adding new prestige to the reforms to which the Island Empire owed its new and higher level.

When a log splits, it falls in two; and the cleavage in China made two parties: the Reformers and the Resisters; the former, both accepting and welcoming change as for the better; the latter, and much the larger party, seeking to drive back the wedge and hoop in the log with heavier bands.

There was another weighty fact: the head of the Reformers was the young Emperor, Kuang-hsü, back of whom were some of the best brains of the Empire. He saw that the path of Reform led to an advanced goal, and was suspiciously fond of Western books, even of Christian literature. Back of the Resisters was the Empress Dowager, his aunt by marriage, whom some regard as a sort of Lucretia Borgia, ready for the boldest act of treachery and usurpation; and, with her, a body of subtle counsellors—in fact "almost the whole of China's corrupt officialdom"—to whom any fraud or plot was simply a tool for their work. Others, who look more charitably on the Empress Dowager, think that, when she received the presentation copy of the New Testament, and for some time afterward, she was not unfavourable to reform, within certain limits; and that it was not until some of her advisers made her believe that the only way to resist foreign aggressions was to join with the Boxers, that she adopted these murderous plans.

However this be, the imperial house was divided against itself, and the split became wider, for the Emperor's own hand, with the sledge-hammer of authority, was driving in the wedge. While missionaries, with their sacred Book, were pushing into inland parts, occidental science and civilization were rapidly diffusing themselves, and the Emperor was decreeing Western education for the Empire, encouraging young men to travel in the hated West, to learn its lessons and come back to westernize the East.

To understand causes prepares us to anticipate results and effects; and what followed is no enigma, with such simple facts as the key. The sealed memorial to the Emperor, urging still bolder espousal of Reform,

and the secret counter-memorial to the Empress, urging her to a *coup d'état* to paralyze his power and deal Reform its death-blow; the beheading of six leading Reformers, without trial, and the imprisonment or banishment of others—these are merely a few details out of thousands with which any exhaustive discussion must deal.

In November, 1898, the "Boxers" begin to appear as an organized body. The name, I-ho-ch'uan, is made up of three Chinese characters, representing "righteousness," "harmony," and "fist." The meaning may be that this patriot band is compact, like the clenched fist, or that its aim is to uphold, even by physical force, righteousness and harmony. The power of this organization was by subtle means so brought into alliance with the Empress Dowager as to be used to uphold the Manchu dynasty, and drive out foreign devils; and she, with the royal seal, gave sanction to her sham edicts, using the Emperor's name to overturn his authority. The formal deposition of the Emperor in favour of Puchün, the child of Prince Tuan, the Boxer leader, with specious pretexts to gloss over her daring deed, and malicious charges against Christians to divert popular attention—these were some further steps of the Empress Dowager in her career of crime. On the last day of 1899, in the death of Mr. Brooks, of the Society for the Propagation of the Gospel, the first foreign blood was shed; and, by May, 1900, the crusade of blood reached its next great stage—death to the native Christians. Its weapons were murder, arson, pillage, the destruction of railways, telegraphs, and postal communication; the provincial governors, who were set to guard the peace, in some cases secretly abetting the revolt.

The siege of Peking followed. When the capital became a place of danger, the foreign guards were summoned. June 11th saw the first foreign blood-shedding at the capital, in the beheading of Sugiyama, the Japanese Chancellor, for trying to "break out of Peking." The massacre now being begun, bloody days of horror and terror followed, with the loss of thousands of lives and millions of pounds of property, officials conniving at, and then gloating over, fiendish work, which they politely ascribed to "local banditti."

The assaults on the Austrian legation and Methodist compound were repelled, but gave a hint of what was to be expected. The story of the siege can never be fully told or written. The desperate energy of the foe; the heroic constancy and patient suffering of the besieged; the brave resistance and bold sorties of a few against fearful odds, dashing against and driving back the assailants when the attempt seemed madness; semi-starvation, tireless patrol, expedients of faith and love in dire distress; the holding out until relief came, and the ecstatic joy when it did come—all this defies any record in words, but it is one long-drawn-out historic poem which combines in one the epic and the tragic elements.

Meanwhile in the palace, where law and right should have had their throne, treachery and malice were making their nest and hatching their brood. An official—himself an eye-witness—lifts the veil from the scenes there transacted, and the Empress Dowager is seen, with her Manchu princes and high officials, planning war to the knife; every effort at securing moderation, or even to protect the legations, only recoiling on the heads of such counsellors—the Emperor virtually a

prisoner in his own palace, and the victim of the Empress Dowager's open affront and insult.

Baron Von Ketteler, the German ambassador, was slain on June 20, and the next day the Manchu party secured a decree for the destruction of the legations at Peking, and the foreigners at Tien-tsin, by the grand army—the Emperor pleading, prostrate before the Empress, but meeting only rude repulse. Jung Lu's soldiers entered Peking ready for deadly deeds, and, a month later, the beheading of two of those who had counselled mild measures gave warning to others not to obstruct the work of vengeance on the foreigner.

Even in a brief résumé, one fact should be written large: Early in this revolt edicts were sent forth, by those who thus usurped the authority of the Chinese government, authorizing the massacre and extermination of foreigners. To the honour of Tuan Fang, governor of Shen-si, it is written that he appears to have used his power to protect rather than assault, beheading ringleaders, tearing down inflammatory posters, and issuing counter-orders, risking his own life to save others. On the contrary, Yü-hsien, of Shansi, helped on the decree by courier and electric wire, and, in a province where no foreigner had hitherto been harmed, shortly the victims numbered over one hundred. This was the wretch who enticed the missionaries into his yamen, ostensibly to save the lives he sacrificed—and then memorialized the imperial court to reward his fidelity.

These pages need not be stained by a record of deeds of blood, which would not serve our purpose. Some forty thousand Christians are computed to have been massacred.*

* "China from Within," p. 73.

Dr. Morrison, in his "Siege of Peking," * groups the essential facts of that fifty-five days, from June 20th to August 14th; and Dr. Arthur H. Smith's graphic chapter on the "Punishment of Peking" * leaves little to be desired or added on that subject.

In the siege, a few great crises serve to outline the whole. The moving of the legations and other foreigners into the British grounds, June 20, and the Chinese attack that evening; the organization of the besieged, to provide competent parties to take charge of fortifications and defence, public comfort, food supplies and stores, sanitary measures, fire department, etc.; the firing of the Dutch legation, Russo-Chinese bank, customs buildings, and the burning of the Hanlin by the imperial soldiers—the most venerated pile, with its priceless treasures, turned to ashes to wreak vengeance on the foreigner; the brave but disastrous sortie to capture a Krupp gun; the gallantry of Colonel Shiba, with his "Christian Volunteers," and the courage of the Chinese coolies; the incessant work of the women in utilizing every sort of material for sandbags, and the readiness of even the ministers to work on the defences. On July 3d the storming of the Chinese barricade, by British marines, Russians, and Americans—fifty-six in all—a dash so brave and impetuous as to produce a panic in the foe. Chamot's hotel was struck by shell over ninety times, and frequently fired, but the flames put out; yet, amid all this danger, Chamot went on preparing food, grinding his own grain and baking three hundred loaves a day, and when shells drove him from the kitchen he turned the parlour into a bakery. There were new and more per-

* "China from Within," Chapter X.

sistent attempts to reduce the British legation, three batteries playing on a compound crowded with women and children—China's method of "giving effective protection."

By July 8th the position in the Fu * was critical. The Chinese were burning and battering their way from house to house; but the besieged, whose garrison was so small that reinforcements were counted by ones, not by companies, kept up their defence, for the loss of the Fu would risk the British legation. Meanwhile the Chinese assault had invaded the French legation, they had bombarded the minister's residence, and the German legation was fiercely assailed and had but thirty-two men, including the one officer, to meet the assailants.

Four hundred and seventy-three civilians, a garrison of four hundred, with as many more native servants, and twenty-seven hundred and fifty Christian refugees, —a feeble force, of a little over four thousand in all, bore the brunt of such conflict with an implacable foe for two months!

Attempts were vainly made to entrap the defending party by offers to furnish outside protection in safe quarters, to relieve the legations of the crowds of converts who could be sent out to pursue their "ordinary avocations"; to conduct the foreign ministers to Tien-tsin as an expression of the tenderness of Chinese mercies to "the men from afar," etc. Then, on August 10th, a messenger passed the enemy's lines with news of the approach of relief; while the foe made haste so to complete their awful work, if possible, as to leave no one to be "relieved." Finally, on August 14th, the boom-

* The "Fu" was the palace and grounds of Prince Su, where many native Christians took refuge during the siege.

ing of guns in the east was heard like the signals of a dawn after an awful midnight. The great east gate of the city was being shelled; and, as the luncheon of horseflesh was being served out to a half-starved garrison, the cry was heard, "The British are coming!" The siege was raised!

Dr. Morrison admits that the circumstances of the siege are without parallel, but adds, "so is the remarkable chain of events which led to the relief."

That the besieged ever held out is marvellous; but it would have been impossible, save for God's ordering of events and circumstances unforeseen by man, which alone prevented a terrible and general massacre.

Had the diplomatic corps gone to the Tsung-li Yamen on June 20th, as was intended, probably all would have perished; as it was, only the German minister set out, and he was assassinated. If the French, German, American, and Russian legations had been evacuated, as was contemplated, the British legation would have succumbed within two weeks. If, at the outset, food-stores had not been found in abandoned houses, famine would have done what shot and shell, fire and sword did not. Had the assailants kept a few good gunners at Peking, or been more daring; or had there not been a partial suspension of hostilities, as from July 17th; or had the relief column delayed one day longer—the whole issue might have been different. At the time of the entry of the international army, mines had been laid under the British legation and on the wall; and as the French ambassador, M. Pichon, wrote to his own government, reciting these remarkable facts, the salvation of the besieged was due to "a chain of events, which cannot be explained by logical reason and rational considerations." True indeed, but a Japanese

correspondent wrote, of the starting of the relief column, "Providence would be sure to extend merciful protection to this humanitarian mission, so as to enable it to arrive at its destination in time."

Dr. Smith's description of "the punishment of Peking," shews how, in the retribution of the Chinese capital, a Divine nemesis has been working.

Peking has been intensely anti-foreign, and the Southern City worse than the Tartar City, stubbornly resisting all attempts, even of missionaries, to get a lodgment there, and hostile to all Western improvements. An era of anarchy set this hostility free to do its malign work. Railway and telegraph lines, summer houses of the legations, the foreign cemetery—all that savoured of the foreign devils, were reduced to ruin; even the tombs and bodies of the dead being dishonoured. Many foreign families were wiped out, and their house-doors walled up. Those who had held trade relations with the foreigners, or had helped them to escape, were more or less severely treated, as "secondary" or "tertiary" devils. Sometimes six or eight fires were ruthlessly kindled at once; in one case involving a loss of five million pounds, and in one section, for a quarter of a mile, not a building was left intact. The desolation was appalling—dead bodies and ruined buildings, human corpses and animal carcasses, closed shops, and stagnation in everything but violence and crime!

The Avenging Hand is visible everywhere—universal pillage of grain-shops, cloth-shops, silk-shops—nothing too precious to escape; all subsidized either to the recklessness of robbery or the necessities of war. Business not only arrested but its foundations destroyed, banks plundered and bank-bills blown about

the streets. The Manchu and Mongol palaces, where the brutal and subtle schemes of the Boxers were planned and decreed, abandoned or burned, or occupied by the foreigner; missionaries in the costly homes of their would-be assassins; the great city gates and towers in ruins, or guarded by foreign troops. The temple of agriculture, denuded of its gilded and lacquered stores; the rear hall, a red-cross hospital; the front hall, headquarters of the commissariat. The sacred marble altar to earth, and the temple of heaven alike profaned; in the specially sacred enclosure of the latter, not a Chinese is visible, and "a cart may be driven up to the lofty terrace leading to the triple cerulean domes!"

The great building of the Manchu ancestral tablets wide open, and, from its broken imperial cases, the tablets borne as relics for the British Museum; the British army in the Emperor's hall of fasting, with its costly treasures for sale at auction; the "Six Boards," through which the government of China has been conducted; the carriage park for the imperial chariots and vehicles—all involved in a dishonour and desecration that is worse than destruction.

The Hanlin, or imperial university, a wreck—out of its seventy-five halls, but two remain. Its priceless wooden printing-plates burned, or used for barricades; and the many-volumed Encyclopædia of Yung-lo burned, or dispersed in foreign libraries. Odd volumes of choice Chinese works were used by the legations for two months as one would treat waste paper. The destruction of these rare literary treasures surpasses all that was said of the Caliph Omar's burning of the Alexandrian library, whose valuable parchments and papyruses were said to have been used as fuel for the

baths for six months; or the destruction of the temple of Jupiter Serapis with its literary stores, just sixteen hundred years ago! The foreign office—described by Dr. Smith as an "oriental circumlocution office," to prevent, rather than transact, business—guarded by Japanese soldiers, with its bureaus of records in the custody of the very powers, whose correspondence with China they contain! And Dr. Arthur H. Smith adds, "the humiliation of a great empire could scarcely go lower than this!"

Retribution has followed persons as well as places. Some of the prime movers, slain; some, dead by their own hands, others firing their own palaces and fleeing—the Empress Dowager herself exchanging her despotic rule for flight in disguise, in a common cart, August 15th, and with such haste and quiet that for two days it was not discovered. On August 28th a military and formal entry into the Forbidden City, with a review by the senior general in command and a salute of guns, signalized the occupation of the very shrine of Chinese conservatism, and added, for the time being, the last blow in China's dishonour. The effort to exterminate and humiliate the "foreign devils," like a boomerang, returned to the throwers of the weapon. The Manchu nobles, the princes and high officials, the provincial governors and the Empress Dowager have been overwhelmed in the disaster, defeat, and disgrace they plotted for their foes—fallen into the pit they dug for others.

Mr. Stanley Smith accounts for this awful passage in Chinese history by four causes: Chinese pride, ignorance, and superstition—these three combining to promote the fourth—intense fanatical hatred of the foreigner. Pride, blinding even the eyes of Chinese

"sages" to the audacious folly of defying the movements of the age; ignorance, prejudicing against foreigners and their aims; superstition, crediting the claim of the Boxers to a charmed life.

The old story is repeated in the case of China—no calamity comes, in mission lands, without some being ready to charge it on missionaries.

When the great mutiny took place in India, Lord Ellenborough, the leading advocate in Parliament of an anti-Christian policy in India, had a ready solution of the enigma: the mutiny could be accounted for—"Lord Canning—'Clemency Canning'—had subscribed to missions"! He propounded in the House of Lords his philosophy of the outbreak. It was obvious they must have no Governor-General in India who would befriend missions, if they were to avoid another mutiny! Lord Ellenborough's speech was reported at Calcutta; and at a meeting of native gentlemen—heathen, not Christian—of the highest standing, they indignantly repelled the charge, and unanimously declared that nothing Lord Canning had done "could be properly reckoned as an interference with their religion, or could give rise to rebellion." *

To those who are equally ready to make the poor missionaries bear the brunt of the Chinese "mutiny," it may be well to recite a few facts which shew how far their course was calculated to provoke such a tragedy.

Protestant missions began in Shansi in 1878. At that time a famine, never before equalled for mortality, blotted out whole villages. Out of a population of 20,000,000, from one-half to two-thirds perished. So generous were the contributions of American and British foreigners to the famine fund, and so self-sacri-

* History of Church Missionary Society, ii. 223. "Life of Duff," ii. 237.

ficing the efforts of sixty-nine foreigners who took in hand the work of relief—four of them dying in consequence—that the Chinese plenipotentiary in London, in behalf of his government, made a distinct tribute to this unselfish interposition, which is one of the most beautiful recognitions ever spoken. Yet, twenty-two years later, all this love met such return! Heads in cages, hearts cut out and sent to a bloodthirsty governor, bodies beaten, mutilated, violated, hacked, and burned.

The blackest clouds may have a silver lining. These horrors developed heroism as no common events could; as when six or seven of the besieged acted as a rescue party for twenty-nine, going and returning fifteen miles the same day; or, as when American missionaries at Tung-chou appealed for an escort, and soldiers could not be spared from the legation, Rev. W. S. Ament took carts from Peking, ran the gauntlet of the fourteen miles, and brought back with him the whole company of twenty-six, including children and servants; or, as when M. Fliche, of the French legation, with a few helpers, rescued Father d'Addosie and a party of twenty-eight; or James Watt, of Tientsin, with a few Cossacks, rode by night to Taku to give information which saved thousands of lives by hurrying forward reinforcements; or, again, as when Bishop Favier, with forty marines, kept the foe at bay, sheltering thousands of Christian refugees in the Catholic Cathedral at Peking.

Prominence should also be given, in specifying instances of heroism among missionaries, to the magnificent work done, for instance, by Rev. F. D. Gamewell, in planning and carrying out the work of fortification for the besieged in Peking; and the bravery and

constancy of the native Christians throughout this terrible ordeal must not be forgotten.

Reference has been made already to the heroic refusal of some provincial governors to coöperate in this murderous plot. Mr. William A. Cornaby has recently published, in his book "China Under the Searchlight," a chapter on "Some Actors in the Tragedy of 1900," which gives an insight into court intrigue and cunning, but also records some examples of heroism not eclipsed in the records of any other people.

For example, he writes:

"The edict of extermination had gone to the northern provinces, but when a miscreant named Li Pinghêng, who had been made Admiral of the Yang-tse, returned to the capital towards the end of June—his path from the Grand Canal to the capital being marked by burnt mission stations and the corpses of Chinese converts—his mistress questioned him as to what the Yang-tse viceroys were doing towards the great undertaking which she had commanded. And he told her that instead of exterminating the 'ocean fiends,' they were protecting them! Then she called for the two high statesmen, to whom she had entrusted her edict of extermination, to know if they had indeed sent it to the centre and south of the land.

"Now it came to pass, earlier in the month, when these two high statesmen, Hsü Ching-chên and Yuan Ch'ang, had received the edict to forward to the centre and south of China, that they saw its execution would entail untold calamities on the realm, and feeling that appeal on that point was useless, for they had been thrice repulsed before, they altered the words 'consume by fire. . . destroy by torture' to 'strenuously protect,' and forwarded the altered edict to the centre

and south provinces, where it was posted for all to see. Then, knowing that their lives were endangered, they sent away their wives and dependants from the capital, lest they, too, should suffer from the fury of the Empress Dowager.

"But one faithful dependent of the statesman, Guan, his private secretary, who knew all about the altered edict, refused to leave his master, and arranged to remain in Peking at the house of a merchant who was trusty, so that he might receive letters and forward them, and watch as to what became of his master. And he was glad at heart, for nothing happened until the return of Li Ping-hêng.

"The two statesmen being called into the inner palace, the Empress Dowager asked them to account for the state of things which the admiral of the Yang-tse had described.

"Bowing to the ground, the two men said with tears: 'Your ministers felt they must save both court and populace, and secure the realm from calamity, and for that reason dared to alter certain words in the decree. They know that their lives are forfeit for the offence, and only supplicate that their households may not suffer the death-penalty too. This they will deem an act of clemency indeed.'

"The Empress Dowager, with that wonderful command of countenance for which she is famous, heard their confession without moving a muscle. But Prince Tuan and Li Ping-hêng reviled the two statesmen in a loud voice, and knelt and prayed that the two traitors be destroyed from beneath the spreading heavens. Then the Empress smiled that 'cold smile' so dreaded at court, and commanded that they be executed forthwith by being placed in the instrument called the

'rotary barrel,' which is reserved for those guilty of high treason, and cut in sunder at the waist. And it was done."

But of all the relieving circumstances, the heroic fidelity of native Chinese Christians is perhaps the most blessed.

No correct estimate has yet been made of the many victims that have fallen, but one case may be mentioned as worthy of the days when martyrs proved most divinely courageous and constant: Yu Wen Yin, a native convert, who was manager of his village, was arrested and summoned before the mandarin. Before leaving, he went on his knees before his aged mother to bid her a last farewell. The heroic mother exclaimed: "If thou diest for the faith, God will take care of us; do not trouble about me or thy children. If thou deniest thy faith, I will no longer recognise thee for my son." "Mother," he replied, "be at ease; by God's grace I will never apostatize." On his being commanded to deny his faith, and refusing to do so, the mandarin ordered him to be bastinadoed till he lost consciousness. On coming to himself, the mandarin again offered him the same choice, with the same result and the same cruel punishment. He was then hung up in a wooden cage, upon which he said to the judge: "When I shall be no longer able to speak, on account of the pain, and you see my lips moving, do not think I am pronouncing the words of apostasy; they will be prayers." A few minutes later his features altered; he was cut down and found to be already dead.

There are many other compensations, even thus far. A strange tribute to Christianity was found in the assumption of its livery at times by evil-doers during the siege, and particularly in the often-expressed desire of

the Chinese that the foreign powers would not remove and leave them to the reinstated Chinese rule! One of the oldest and best Chinese missionaries says that in all the years he has been in China he has seen nothing so nearly approaching a new day-dawn as now. We wait in patience for the end, which is not yet, of man's intervention; and for that more remote end, of God's interpretation and vindication. *

* What has been here written is only recorded as one prominent example of the horrors of the Boxer uprising. Paotingfu, Shansi, Manchuria, and other districts will be included in any complete history. Our object has been only to give a few vivid scenes from this widespread tragedy, as part of a general sketch of the century's great historic drama.

PART ELEVENTH

"THINGS WHICH ARE BEHIND"

CHAPTER XXXI

"THE GLORY OF THE LORD"

EZEKIEL'S prophecy opens with a vision of the glory of the Lord, which finds perhaps its best key when read as a parable of God's superintending Providence over the whole creation.

The worlds of matter are suggested in the whirlwind, cloud, and fire; the burnished brass and burning coals; the hands and wings. The worlds of being are seen in the fourfold creatures—lion, ox, eagle, man—chiefs respectively of wild and tame beasts, of birds, and of the whole animal creation; and in the spirit of the living creature. The worlds of time may be hinted in the wheels, which turn or revolve like cycles, and the circumference of which is dreadful, inspiring awe, like the eternal ages of God. The eyes and man's hand tell of intelligence and skill, foresight and adjustment; the motion straightforward, of obedience to the leading of the Spirit; and the wheel in the middle of a wheel and the uniform direction of all, of unity in diversity, and simplicity in complexity. The firmament overhead, the throne of the Almighty, the all-subduing Voice, crown the vision and compel the thought of Him whose sovereignty overarches His whole creation.

The first thought, in looking backward over the century's missions, is that we have seen the mighty

working of God. The days of the supernatural—of God's everlasting sign—are not past; and this is God's latest chapter on the evidences of Christianity. Behind events is a divine Hand giving them their form and place, and determining their times and seasons.

The evidence is all-inclusive, sweeping round the whole circle of the earth and the whole cycle of the century, and including many particulars, as for example: The opening of doors of access, suddenly and strangely, by keys that man could neither forge nor handle; the removal of giant obstacles and barriers at critical points; then the raising up, training and thrusting forth, of prepared workmen, placing them at strategic centres and keeping up their succession; overruling mistakes and failures, while limiting and directing the purposes and energies of men. We have seen this same God conforming civilization to His own plan, making invention and discovery to promote His ends, and developing new agents and instruments in a providential order. The century's annals are best interpreted as one chapter in a greater history, as part of a campaign covering the ages and having eternal aims and issues. The proof of God's working is found in results, wholly above a merely human and finite plane, modifying existing evils and raising men to a loftier level both of conduct and conception; transforming not only individual lives, but whole communities, and in some cases working in a few years revolutions which could not have been expected in centuries.

Upon no one result, however great, depends the proof of God's controlling Mind and Hand, but upon all of them together. As a chain is no stronger than its weakest link, every link must be able to bear the whole tension; but the strength of a rope combines that

of many strands, which, taken separately, might part under even a slight strain. In mission history strands of evidence are wound together which mutually confirm and strengthen each other; hence the unfairness of attempting to invalidate this testimony by making single facts appear insufficient as proofs of God's working, as though dependence were to be placed on any one fact alone. Bacon has shewn how, in scientific research, it is by induction from many particulars that we reach a safe general conclusion. And, following the Baconian method, we find in mission history a broad basis for the conclusion that God has not left Himself without witness. If single results might be explained without the supernatural factor, there are others, numbered by scores and by hundreds, each demanding adequate explanation. If God be left out, the problem has no satisfactory solution: if He be set as the centre of events, and conceded to be the all-controlling Power, the chaos becomes cosmos, the confusion, order. The worlds of matter, of time, of being, all obey one supreme Will. The Spirit of the Living One is in the midst of the wheels. Whichever way events face, they all move together and move forward. The complex wheels are full of the eyes of intelligence, and the man's hand is under the wings, as if history itself had both the power of vision and of adaptation.

This, then, is the first retrospective lesson in looking back over the century. God has moved before us. Men and events have been obedient to His will. The missions of the century are to be traced to His purpose, and throughout their whole progress His plan appears. We have seen, like Ezekiel, a vision of the glory of the Lord.

This is a natural point of view for a general summing

up of the results of the century's mission work, turning from details, however interesting, to get the larger impression from a vaster horizon. God's working is on a scale befitting His greatness, and some great facts stand boldly out on this horizon.

First of all, it is proven that the Gospel is for the race. The perfect law of liberty is a magic mirror of man—a universal looking-glass, where every face finds reflection; and the fountain of cleansing is equally universal for the removal of the uncleanness which the mirror reveals. Here is the one faith, equally fitted for all sorts and conditions of men; the invitation is universal because the adaptation is. If the Bible is proven to be God's Book by its faithful portraiture of Him, it is no less, as Arthur Hallam said, Man's Book, by its fitness to meet his need and mould his character. Or, as Coleridge said, "I know the Bible is inspired because it finds me at greater depths of my being than any other book."

The good tidings, declared to be for all people, have alike reached all, though not always in like measure. This fact has a deep meaning and a wide bearing. In his most degraded state man has still, as man, the faculties of reflection, conscience and choice. He is more than a mere animal in capacity for self-survey and self-scrutiny; in the innate moral sense that judges between right and wrong; and in being the creature of intelligent and voluntary action, not the helpless victim of fate. But the drift of large masses of men has been downward and backward—the reflective habit so abused as to dull rather than whet the edge of moral sensibility—the evil and corrupt self, seen so constantly in the mirror of reflection, as to make its image familiar, and its vileness tolerable, so that even

conscience becomes inert and indifferent, easily bribed into silence in the interest of evil. The gospel message has found communities sunk so low in the mire of idolatry and sensuality as to make a merit of crime and a religion of lust.

In such cases radical changes sometimes take time, and years pass without a convert, or an awakening of the dormant conscience to the deformity and enormity of sin. To Henry Martyn the heathen soul seemed not only dormant but dead, needing a miracle to quicken it into life. To John Hunt there seemed little hope of making saints out of savages whose cannibalism was rooted, not in mere appetite for human flesh, but in the belief that to eat a conquered foe imparts the vigour of the victim to the victor, and is an act of worship to the gods, so that those are altar fires that burn in cannibal ovens. To John E. Clough, it was slow work, building up a Christian brotherhood on the basis of an iron-bound caste system which forbade, on direst penalties, converts of different classes to drink of one cup or sit in one pew. George Bowen felt a mighty lever needful to lift up family life where a cow's dung is worshipped but a woman has no soul; and where it is both lawful and laudable to fling an infant girl to the crocodile. Daniel Lindley had to depend on some power above man to work conversion, where a man's wives are limited only by the heads of cattle used to buy them, where children are strangled to stop their crying, and a chief's living wives are buried with his dead body.

Yet, over such huge barriers, the Gospel has marched like a conqueror. In all the mission fields of the last century, without exception, God's white harvest has been seen, and the garners of heaven hide from mortal

eyes many ripe sheaves already gathered from most unpromising soil. Prof. Flint's words fitly sum up the facts in one short sentence: "Comparative theology is a magnificent demonstration, not only of the fact that man was made for religion, but of what religion he was made for." Fifteen years ago the Religious Tract Society had already found a market for its issues in one hundred and eighty different languages and dialects, and the Scriptures were already in circulation in nearly four hundred tongues, over fifty of which were those of the degraded tribes of the Dark Continent!

Everywhere converts, and remarkable converts, have been found, whose transformation has no "adequate hypothesis" but the power of God; and whose name is Legion. They will recur to the reader of mission annals: such as Africaner, the Nero of Namaqualand, and Cupido, the Hottentot Attila; Ranavalona Second, the Malagasy Victoria, and Khama, the Washington of the Basutos; Narayan Sheshadrai, the Hindu Barnabas, and Kho-thah Byu, the Karen Philip; Kaahumani and Kapeolani, the Hawaiian Aquila and Priscilla, and Kayarnak, the Esquimau Timothy; Maskepetoom, the John of the red Indians, and Neesima, the Apollos of Japan; Ling Ching Ting, the Chinese outlaw; Mohammed Ali, the Moslem devotee; and Susi and Chuma, Livingstone's bodyguard.

The Isles of the Sea have been found to "wait for God's law." Forty years' siege so reduced the devil's stronghold among the Fijians that, when the century closed, not one professed heathen village remained. Where, in 1850, you could have bought a man for thirty shillings, and butchered and devoured him with public sanction, now the Bible is the law of every house, and

the Sunday assemblies embrace nine-tenths of the whole population. John G. Paton's life was attempted forty or fifty times; but he saw islands reclaimed from savagery and thronged with communicants, the Scriptures translated into a score of tongues, and the converts on one island working thirteen years raising arrowroot to earn the six thousand dollars to pay for printing their own Bible; the women raising a like sum to send the Gospel to other groups. Tahiti waited sixteen years for one convert, but eight years later began a foreign mission; and that first convert of the South Seas now heads a host a million strong.

The pentecostal outpourings repeated from the first year of the century to the last have, in some cases, equalled, if not surpassed, in results, anything recorded of apostolic days; they have been experienced in so many different parts of the world field and amid surroundings so diverse, as to be explained by no personal influences, local causes, temporal impulses, or even social crises. We find these alike in Tinnevelli and the Telugu country, in Sierra Leone and Zululand, in the valley of the Nile and the valley of the Yang-tse in Hilo and Puna, and in Tokyo and Osaka; in Old Calabar and New Guinea; in Oroomiah, Persia, and in Bangkah, Formosa; along the Euphrates and along the Ganges; in Micronesia and Melanesia; in the northern ice fields and by the southern cape; in lands pagan and lands papal; God's Word has nowhere returned to Him void.

These new creations wrought in character are as inexplicable by natural causes as the creation of a world, and demand an almighty fiat as their ultimate cause. They are miracles in the spiritual sphere, corresponding to the cleansing of a leper, the empowering of the

impotent, the restoration of the maimed, the exorcising of the demoniac, or the quickening of the dead. Infidels there will always be, and doubters even among disciples; but not among those who have seen what Bushnell saw at the Gaboon, Jewett at Ongole, Powell at Nanumaga, Wheeler in Turkey, Griffith John in Hankow, Capellini in Rome, Eliza Agnew in Ceylon, Pundita Ramabai in India, Hunter Corbett in China, Hogg in the land of Pharaoh, or Perkins in the land of Esther. To such servants of God the history of missions is a panorama of God's working, unrolled under their own eyes, and to them bulky treatises are no more needed to prove that there is a God than was the testimony of others to Thomas the Twin, after he had seen the Lord, to prove His resurrection. The modern "apostle of development," when confronted with the proofs of what the Gospel wrought among those "missing links," the brutal Fuegians, confessed: "I should have predicted that not all the missionaries in the world could have done what has been done." *

Three of the missions of the century accomplished, in about twenty years, results perhaps unsurpassed in magnitude. Within this time John Williams, in the South Seas, so rapidly evangelized the islands in every direction from Tahiti as a centre that, at his death, there was not one group, or solitary island within seven hundred leagues, that had not been visited and planted with the Gospel; most of them, also, Christianized. Some twenty years after McAll went to Belleville, he had a hundred and thirty *salles* in operation in France and its vicinity. He was reaching the *ouvriers* by the thousands with gospel messages, and his stations were recognised by the government as making police need-

* "Life and Letters of Charles Darwin," ii. pp. 307, 308.

less; and he himself was decorated as a public benefactor—a success never before known in papal lands. In Formosa, likewise in twenty years, George L. Mackay had established sixty churches, girls' schools, hospitals, and a college, and had trained up native pastors for the churches; he had lived down opposition until mandarins with bands of music followed him in procession as he took the steamer for a home visit, carrying him in a sedan chair in state, and delighting to do him honour. And facts scarcely less convincing than these are written large over the history of the century, and might be cited almost indefinitely.

In the great world-wide work of missions, certain other great quickenings have been known as the "miracles of missions," because of their extraordinary displays of supernatural power. Of these we may select nine for this last backward glance.

First, The work of the American Board in the Hawaiian Islands, which, in a comparatively few years, were transformed into an enlightened Christian community, and a missionary centre for work in Micronesia. Second, That of the Wesleyan Missionary Society in the Fiji Islands; cannibalism of the worst sort giving way to Christian civilization, and its hideous ovens to a thousand churches. Third, The work of the London Missionary Society in Madagascar, where a quarter century of bloody persecution, with missionaries driven out, could neither obliterate the Bible nor annihilate the native church. Fourth, The triumphs of the Church Missionary Society in Tinnevelli and among the Tamils of Southern India; whole villages becoming Christian, and heathen fanes, Christian churches. Fifth, The missions of the American Baptists among the Karens in Burma, where nearly six hundred self-sup-

porting churches have been organized and educational work of a high order developed. Sixth, The seven years' work of Johnson in Sierra Leone—among a refuse population gathered from slave ships and sunk in sins such as those of Sodom; unsurpassed, in some of its features, since apostolic times. Seventh, The singular successes of William Duncan among the red Indians of North America in founding among fierce man-eaters his model state. Eighth, The Church Missionary Society's experiences in Uganda, in the rapid turning of a whole people toward the Word of God, and the chiefs themselves becoming evangelists. And, last of all, if not greatest of all, the triumphs of the Baptist missionaries among the Telugus.

Results have not been uniform; as, in God's working, they never are, for uniformity suggests the material and mechanical rather than the immaterial and spiritual. Varieties of men demand variety of method; some obstacles require more time and patience to surmount them than others; and the different degrees of conformity, even in missionaries and their methods, to the pattern shewed in the Word of God, may, in part, account for varying measures of blessing.

Nevertheless, in some cases, there have been not only great results, but a certain celerity of movement, incredible were it not also indisputable.

Japan furnishes one instance. Its ports were opened to commerce just after the century passed its meridian. Its rapidity of development, politically, civilly, religiously, has astonished the world. Fifteen years later the dual government gave way to the Mikado's supremacy; Christian missionaries began to pour in. Within twenty years after the Perry treaty, a remarkable revival had laid the basis of the native church, and, within

twenty years more, there were forty thousand native Christians, and the churches were loudly calling for independence of foreign control. Buddhist temples were turned into churches, or homes for missionaries. The civilization of the Occident was adopted by this nation, and assimilation to the notions and customs of the West was so rapid as to present a historic marvel in its way without precedent or parallel. Forty millions of people emerged from hermit seclusion and exclusion, and, in a half century left so little traces of their former isolation and stagnation as to be scarcely recognisable. Their most promising young men were found in every land where any lessons in statecraft were to be learned, and, on their return home, were prepared to undertake the nation's political regeneration and reconstruction.

The old edict boards had been set up through the empire for over two hundred years: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the Christians' God Himself, or the great God of all, if He violate this command, shall pay for it with His head."

In the year 1873 these hostile edicts disappeared as by magic. All was changed. Fukuzawa, who, a few years before, had published a book, urging that Christianity be not even tolerated within the empire, afterward completely changed his ground, and a series of articles from his pen appeared in the "Jiji Shimpo," urging with equal vehemence the adoption of Christianity by the Japanese; and this, not as a religious convert, but on purely economic and political grounds, as the best thing for Japan, ethically and socially. That Japanese leader also sent his two sons to Oberlin College in America.

A Japanese consul in New York City is credited with

saying that, while his country could not, without departing from its well-defined policy, adopt any religion as that of the State—religion and politics being, under the new régime, absolutely separate—there would be the utmost freedom in religious affairs. He acknowledged that Christianity had made many converts in the empire, and that several of these had been, or were still, representatives in the congress and cabinet, and that the government is pledged to toleration and a pronounced catholicity of feeling toward all religions.

Bishop Hendrix, in a remarkable series of papers on "The Three Japans," with reference to the last, "Christian Japan," says:

"Christian Japan is yet to make the three Japans one. To be sure forty thousand members of four hundred Christian Japanese churches, and thirty thousand Sunday-school scholars, look like a small beginning. But education is doing much, and many Japanese nobles are contributing to support Christian colleges. A Christian was chosen by the commoners, and confirmed by the emperor, as speaker of the first parliament; and, out of the three hundred commoners of that historic body, twelve were Christians. The chief justice of Japan is a Christian; and some of the judges of the lower courts are active members of the churches. The late war overcame the prejudice against native Christians lest they would not prove loyal in emergency. It was found that the Christian population could be as brave and loyal as any. 'The new and progressive Japan is concerned about a higher sense of commercial honour, a greater stability of character, a firmer hold of representative government among the people.'"

President Seelye was wont to say that the wonders of Japan had no parallel even in apostolic days.

Such rapid developments, even those who have lived in the midst of them, do not appreciate. They are like the flare and glare of a light, or the blare of trumpets, that dull the vision and hearing. One needs to stop, reflect, compare the past with the present, and calmly consider, in order that this great day of rapid advance and magnificent opportunity and privilege may not pass by unheeded.

Next to the territory of Mohammed, Judaism has been a closed field to missions; the Jews being exceptionally hard to win to Christ. Yet, even here, results are far greater than is often thought. Pastor de la Roi, in his work on the relation of the Jews to Christianity, shews that a great revolution has taken place in their attitude. The old barriers of exclusiveness are gradually breaking down, and, with them, that stubborn antagonism toward the faith of the Nazarene which has found its mainstay in the treatment which the Jew has almost everywhere suffered from so-called Christian nations.

This revolution in sentiment and attitude began with the last century, and the number of Jews incorporated into the Christian Church is now very large, and is fast increasing. Some good authorities affirm that the Jews have of late years proven more accessible to gospel influence than any other class of people. It is also estimated that, during the century, about three hundred thousand received baptism, and during the last decade over five thousand annually. Over two hundred and fifty converts of Jewish extraction are reckoned among the Anglican clergy, and ten times as many more fill non-Episcopal pulpits in Britain and other Protestant countries

Accurate statistics are hard to obtain, for, when a

Jew becomes a Christian, he soon becomes absorbed in the Christian community and loses his distinctively Jewish standing. Intermarriage with gentile disciples and incorporation into Christian society, soon obliterate all record of his former Hebrew separatism, until his Jewish features almost disappear, and his Jewish ancestry is traceable only by his name.

But statistics, however exact, convey no conception of the influence of converts from Judaism. Their knowledge of the Old Testament Scriptures and attachment to the very letter of the Word of God; their insight into the typical meaning and teaching of the Mosaic ritual and Levitical economy, their intense Messianic zeal and missionary spirit—these are some of the elements which make the average Jewish convert a mighty power for good in the Church and in the world. Hence the illustrious names already conspicuous in modern Christian history, which betray their Jewish origin, Simon and Solomon, D'Israeli and Lichtenstein, Müller and Montefiore, Meyer and Mendelssohn, Heine and Herschell, Edersheim and Saphir, Neander and Rabinowitz.

The seed, sown so long ago by Frey, the father and founder of modern Jewish missions, has borne fruit in a hundred and twenty societies with over eight hundred missionaries, about two hundred and fifty stations, and a total of three hundred thousand converts. * The parent society, alone, has gathered and baptized many thousands of Jews, and founded schools for tens of thousands of their children. Some of its greatest achievements have been the furnishing and scattering of a Hebrew-Christian literature—the Hebrew New Testament in 1817, and the Yiddish in 1821, and the English

* Rev. Louis Meyer in the "Jewish Era."

liturgy in Hebrew in 1837. Dr. McCaul's great book "The Old Paths," a triumphant reply to Jewish objectors, has been published in nine different tongues that it might reach the greater number of readers. To this society also has been traced the establishment, in 1824, of the first of modern medical missions.

We not only find proofs of a superintending Providence, but, like ancient heathen philosophers who thought the Milky Way a disused path, formerly trodden by the Sun God and yet shewing the golden stardust from his footsteps, we see in mission history a *via lactea*: God has passed that way and made the place of His feet glorious.

CHAPTER XXXII

"THE JOY IN HARVEST"

THE advance of the Word of God especially strikes us in reviewing the century.

Its divine Author has singularly helped on its widespread victories, multiplying sevenfold its available translations, supplying it to all the leading nations of the world, and to all those of secondary rank in their own tongue; in many cases giving it to a people who had previously no written language, laying as the basis of all their literature His own corner-stone.

A spoken language meets the common and grosser wants, as a vehicle of converse and commerce; but, until there is a written language, there is little mental or moral growth, society remaining intellectually dormant and stagnant.

Hence, when the speech of a tribe is first reduced to writing, it seems to them a miracle—the paper talks! John Williams tells how the Raratongans were excited and overawed when, for the first time, they saw him send a written message to his wife, as Paton afterward did, with the same effect, at Aniwa. In chapel building he had need of his square, and, picking up a chip, he wrote on it with a bit of charcoal a few words, asking his wife to send, by the bearer, the missing tool.

He requested a chief, who was helping, to take the chip to Mrs. Williams; but, thinking the missionary to

be playing a joke on him, he asked, "What must I say?" "Nothing," said Mr. Williams; "the chip will say all that I wish." "But can a chip talk? Has it a mouth?" He got what he went for, and, still more perplexed, could only exclaim: "See the wisdom of these English! They can even make chips talk!"

A similar experience was that of Egerton Young, when, with a brand snatched from a camp-fire, he first astonished his rude audience of Western redmen by writing on a rock before them, in syllabic characters, the name of God.

The translation and diffusion of God's Book must be estimated, therefore, by its whole effect on the life of a people. Not only does it elevate individual converts, and the moral character of a community, but it lifts their language to a new dignity, ennobling it as a vehicle of communication between man and man, and as a mould of popular literature.

Tribes have been brought to light by exploration in the heart of Africa or inland China, Patagonia or Alaska, South America or the Isles of the Sea, whom centuries of ignorance and superstition had degraded to the level of beasts. With no written language, the spoken language was both the matrix and the cast of the life they live, the counterpart of their thought and habit. The words of a people are but their spoken works, and express the aims they live for, the lusts they live in, and the means they live by. The language of a people is therefore at once the mirror and the mould of those that speak it. It has an ethical value as an index of habit; for, in speech, indecencies, immoralities, and inhumanities find reflection and revelation.

To give God's Word to such tribes, therefore, puts beneath their whole life a lever such as Archimedes im-

agined wherewith to move the world. It is providing for their character and inner selves a new power. They, like Kepler, learn to "think God's thoughts after God," to love Him and love what He loves and as He loves; and their language expands to meet these new conditions. Its limited vocabulary is enlarged, and new words are engrafted into it, to express and convey new ideas, or old words are invested with new meaning. And so, during this mission century, many barbarous forms of speech, wrought over, have become God's silver trumpet of witness; or, as Dr. Cust says, the "golden censer" for prayer and praise. God has made the speech of depraved tribes of men, that had been used for vile and low ends, a chosen vessel to receive and convey the message of grace. No words can express the infinite gain when a debased language is so transfigured as to be capable of communicating scriptural and spiritual conceptions of sin and guilt, repentance and faith, pardon and purity, patience, humility, love; and, above all, the holiness of God!

The triumphs of the Word of God stand therefore conspicuous. Considered in itself, as God's messenger and missionary, belonging to no sect, having its own unique character and fitness for a world-wide mission, it has shewn itself a living book by its power to give life. Could its secret history be written, and that of the millions it has reached with its saving truths, it would astonish us. Now and then some pathetic fact comes to light which indicates some of the riches of this unwritten history; but the full truth can never be known until the hidden things are brought to light. The Bible tells no story and writes no history of its own travels, experiences, and successes. Its kingdom comes without observation; neither do men say, "Lo, here!" or

"Lo, there!" for its work is done so quietly and secretly as to escape general notice. A few known instances may serve as hints of this work of God's mute messenger.

In Spain, for example, a little Protestant child, dying in a public hospital, gave to her nurse, a "sister of charity," her only treasure, a New Testament. During the few days following, the man who kept the Bible depot found women stealing in after nightfall to buy copies of the Word—so soon had the seed begun to take root.

In an assembly of rude gold-diggers, resting at noon, a new "hand" had made his first appearance with a motherless boy, whose pockets, mischievously searched by the miners, revealed a dead mother's last legacy—a Testament. In mere sport one of the men began to read aloud. Was it an accident that he turned at random to the story of Jesus walking on the sea, then to the parable of the good Samaritan, and then, as the wind blew over leaf after leaf, the book opened to that most pathetic of all tales—the crucifixion? The loud laughter and profane oaths had already been hushed, but as he came to the "Remember Me" of the penitent thief, and the answering "To-day" of the Lord, the book fell from the hands of the reader, amid a silence broken only by sobs, until from a hoarse voice back in the throng there came the words:

"Will no one pray? Can no fellow remember a prayer?"

The little lad bent down to pick up his book, but he was caught up by strong arms and bidden to pray. He could say no prayer but that which his infant lips had learned at a mother's knee, but every head was

bared and bowed. The Book had once more won a hearing, and from a rough crowd of godless men.

The Book can do more than command an audience. It has often, unaided by man, won a soul to God; and in some cases disciples, won to Christ by reading the Bible, have found out each other and formed little congregations, when as yet no missionary had found them.

A native evangelist, visiting a village near Calcutta, discovered a band of young men meeting statedly for Bible study and worship, and reading the Word openly before their neighbours. The leader of the band had been to Calcutta and had there been induced to read God's Book. Hence the movement had grown on his return. A copy of one gospel in the vernacular, found in the pocket of some cast-off clothes, has been similarly used to convert men. Again, a missionary met a man who begged to be allowed to buy of him a Bible, and from him he learned how, eleven years before, a blacksmith had bought a copy and for all these years had been reading with two companions, accepting Brahmanic rage and opposition as the price of their freedom. They had not yet met with one Christian. This man who wished for a Bible himself had only heard the Scriptures read by others, yet he was well acquainted with the New Testament. When the worn-out book, which had been thus for eleven years searched by these heathen men, was brought to the missionary carefully wrapped in a cloth, he confesses to have touched it with a feeling of reverential awe.

Sir Charles Aitchison has testified from personal knowledge that in India no book is more studied than the Christian Bible . Peshab Chunder Mozamdar, leader of advanced Brahmos, publicly advised native students at Lahore to read it as the "best book they

could read." The most wealthy Moslem in Islamabád, Kashmir, possesses the Word of God, and in Southern India a juvenile society was formed in a college, for Scripture study. In Japan the Scripture union numbered 10,000 members ten years ago, and they met in over 800 places for regular study. A French pastor found a group of two hundred, whose only nucleus was a copy of God's Word bought from a colporteur eleven years before—and so in Spain and Mexico and South America. Moffat found a Bechuana woman, whose unselfish ministries to the missionary awakened surprise; but, when she pulled out of the folds of her dress a Dutch Testament, which her child had brought back from a Christian school at Capetown, and said, "That is what keeps the oil burning in me," he understood it all.

No wonder Erasmus pleaded for a translation which weavers might repeat at their looms, and farmers sing at their ploughs!

"China's Millions" tells the story of Chu, and an old Bible-seller from Chau-kia-keo. While he and the colporteur were speaking, a violent man came along, and, seeing the "foreign devil's" books, scattered his Bibles broadcast, the colporteur fleeing for his life. Mr. Chu picked up an armful of the books to return them to the poor old man, but he was gone. So he took the books home and read them, and became much interested. Some time after, the violent man, who was a terror to the whole city, wrote a book about the foreigners and asked Mr. Chu to paint some pictures, to illustrate it. The pictures, he said, must represent the foreigner taking out the eyes of the natives and causing them to fall down wells, etc. But Mr. Chu had been reading the books, and was afraid to do any such thing.

He soon learned to love his book and believe in God. He did not, however, know anything about the Sabbath, or about worship, until some two years ago, when, while travelling north of the Yellow River, he came in contact with some missionaries from whom he learned a great deal. On returning to his home, he fell in with another man who had heard the Gospel in other parts, and the two got quite friendly, and started worship in his house every Sunday, and invited the neighbours to attend. For the past two years this little congregation has been meeting in a city which was considered almost impregnable.

Mr. Chu is a fine, warm-hearted, strong character. One would think from the way he speaks of his little gathering that he had been a pastor all his days. "This one is a bit cold, he was so earnest at first. This one is coming on nicely, he has not been with us very long. This other is passing through a time of trouble and we are praying much for him. Another is suffering a good deal of persecution just now, but he is holding firm"; and so on. This is the tenor of his conversation concerning the little band he has gathered around him.

The Earl of Harrowby, president of the British and Foreign Bible Society, in May, 1890, called attention to a still wider influence of the Word of God—the change of tone as to religious matters in France, Italy, and Spain. On the one hand, there is an alienation of the people from the existing churches and the priesthood; on the other hand, a strange willingness not only to read, but to buy the Word of God: bitterness against ecclesiasticism and clericalism, and an irreligious type of education; and yet an increased sale of the holy Book. Think of a newspaper in Italy printing the

New Testament in sections for its readers, and of the private venture of Henri Lasserre, a Frenchman, himself translating the gospel narratives into the language of his own people, and with the approbation of the Romish authorities! *

It is a great honour to have taken any part in aiding these triumphs of the Word. It is full glory enough for one man that his epitaph records how "he translated the whole Bible into a language, the very name of which was previously unknown"; how "he had found all the tribe savage pagans, and left them decent Christians." † To have borne any part in such a work is an honour which is its own reward. Godly women have lent a hand in translating, revising, and correcting proofs, as did the second Mrs. Carey, who nobly aided her great husband. Native converts, themselves but recently rescued out of the horrible pit and miry clay of superstition and ignorance, iniquity, and idolatry, have made it possible for the missionaries to issue proper translations, and have, in some cases, become themselves independent translators into languages totally unknown before, but discovered in their own exploring tours among surrounding tribes.

How results grow in grandeur when we consider how God has provided for the multiplication of copies of His Word, and at so low a price as to be universally within reach, harnessing to the chariot-press His great steeds—steam and electricity—so that with lightning speed the Word may be reproduced for man's use.

There has been a remarkable advance in medical mis-

* Les Saints Evangiles. Traduction Nouvelle par Henri Lasserre. Publiée avec l'imprimatur d'Archevêché de Paris et honorée de lettres approbatives de Rome et de l'episcopat. Paris, 1888.

† Bible Diffusion, by R. N. Cust, p. 39.

sions since Dr. Burns Thomson had his amusing encounter with that amazon in the Scottish capital who approached him, ready for a muscular demonstration of her disapproval of his house-to-house visits. He was then but a student, seeking to do good among the degraded classes; and this giantess, flushed with anger at his intrusion upon her premises, seemed to threaten her somewhat frail visitor with annihilation. Looking into her face, he ventured to remark that he thought she looked as though she were scarcely well, and thus evoked a confession that she was suffering from some physical disorder, a torpid liver, etc. He put on an air of confidence, and said that he thought he could administer a simple remedy that would relieve her; and, by a penny's worth of castor oil, he purchased both her good-will and everlasting gratitude. The young medical student was wise enough to conclude that, if such a simple prescription, from a novice unacquainted with the mysteries of medicine, could open the door to a human heart, a wider familiarity with the healing art might introduce him to many a heart and home among the unsaved heathen. And hence his career as a medical missionary, which did so much to promote this great instrumentality in foreign lands.

Two instances may be selected out of all those centres of light, life, and love which are radiating blessed influence amid heathenism, as examples only of the signal manner in which God has owned and sealed this apostolic method of ministering in His name.

At the Hang-chow Medical Mission Hospital, and the dispensaries thereto attached, over fourteen thousand new patients are annually treated; an average of nearly fifty a day. From Dr. Main and his coadjutor, Dr. Kimber, all manner of sickness and disease among the

people have found help, if not healing. The services of these trained men are in demand, not only among the lowest but the highest of the people. Officials and mandarins treated in the paying wards not only gladly meet their fees, but often gratefully add large donations as an expression of appreciation for good received and of desire for the further extension of such service to other sufferers. Advice, treatment, and medicine are applied for by Chinese of every class and rank throughout the Che-kiung province. The viceroy and other high officials recently gave an acre and a half of valuable land to be used as the site for a new branch hospital. For a score of years Dr. Main has been at his post, and his influence has spread for hundreds of miles into the province; and every foreigner travelling through perceives its effects in the friendly attitude of the Chinese.

These hospitals reflect great credit on those who have established and equipped them. They are of the latest and best European pattern. All may here be found that pertains to a model hospital—ventilation, sanitation, good lighting, uniform heating, non-absorbing surfaces, scrupulous neatness, and the best medical and surgical apparatus and appliances. There are general wards and private and paying wards, apartments for nurses, students, etc.; bathrooms, reception, consulting, and operating rooms; and the lecture-room is provided with a first-class anatomical model, worth a thousand dollars. There is also a rest-room, available as a chapel for preaching, as well as for personal and private interviews; a waiting-room for out-patients, with scripture decorations, and an opium refuge. The women's department is under Mrs. Main's charge, and is as well equipped as the men's.

This hospital is also a medical school, with a five-years' course in medicine and surgery; with clinics, whence students are graduated into good positions. Beside the hospital staff of twenty-six, are three native catechists, who, as opportunity affords, aid Dr. Main in giving Christian instruction.

Great and obvious as are the beneficial influences of which this hospital at Hang-chow is the nucleus and radiating centre, the spiritual power thus exerted is beyond calculation. Of this one instance, cited by Mrs. Bishop, may suffice as an example.

A patient, after some weeks at the hospital, went home, and recounted what he had there heard of the Christian faith. For his new notions he got only a good beating, but he persisted in his brave testimony; for, like primitive disciples, he could not but speak the things which he had seen and heard; and, after a few months, over forty of his fellow-countrymen had, through his influence, given up their heathen notions and customs and become Christian disciples. Dr. Lu, who is himself Dr. Main's senior assistant and a product of the medical training received there, would anywhere make a good reputation, both as a brilliant operator and as a noble specimen of Christian manhood. The high appreciation in which the British doctors at Hang-chow are held is evidenced by the numerous votive tablets in red and gold which adorn the hospital.

Of the general subject, Mrs. Bishop says:

"I believe in medical missions because they are the nearest approach now possible to the method pursued by the Founder of the Christian faith, and to the fulfilment of His command, 'Heal and preach.'" And she adds: "I have never seen a medical mission among

the forty-seven that I have visited in which Christianity was 'poked at' unwilling listeners, or in which, in the rare cases of men declining to hear of it in the dispensary waiting-room, it was in the very smallest degree to their disadvantage as patients." *

A second example of the value and success of medical missions may be found in St. John's Hospital at Beirut, Syria.

At the great Ecumenical Conference on missions, in Exeter Hall, London, in 1888, Dr. George E. Post thrilled the audience by a description of a Christmas festival held in Beirut for the patients. Some two hundred people were gathered in a large room, a motley crowd of English and Americans, Germans and French, Jews and Druses, Armenians and Mohammedans, and Bedouin Arabs; natives of various countries, and holding various faiths, from Jerusalem and the slopes of Lebanon, from Cyprus in Asia Minor and Turkestan in Central Asia, from Bagdad in Arabia, Tuat in the great Sahara, and the farthest headwaters of the Tigris and Euphrates.

From all these different directions they had come seeking physical healing; and now they are met about the Christmas-tree. They listen reverently to the singing of Christian carols, and to the prayer of the German pastor, and then to the gospel message from the lips of the doctor at whose hands they have received bodily healing. What but the talisman of the healing art could have drawn into such a mixed assemblage men and women of such various nationalities, diverse tribes, and hostile faiths! See the Jew sitting side by side with the Moslem and the Christian "dog"; the Druse

* "The Yang-tze Valley and Beyond," i. p. 74.

woman, the Armenian priest, and the Bedouin of the desert, all peacefully gathered in one assembly. The millennial picture of prophecy seemed realized in history: the lion, the leopard, and the calf, lying down in peace together, and a little child leading them!

CHAPTER XXXIII

THE VOICE OF THE LORD

The review of the past is mainly useful only so far as it helps the future—"the past is irrevocable," said F. W. Robertson; but "the future is improvable." Otherwise, what is behind is to be left behind—forgotten, that the eye may be fixed on what is before. Retrospection ends in retrogression—looking back means going back. But the past should never be lost to our sight and thought, until, from both its successes and its failures, have been learned lessons in living, and secrets of nobler and wider serviceableness.

So studied the past becomes the voice of God. The eighty-fifth Psalm is a psalm of retrospect—looking back over human mistakes and divine mercies; and the writer significantly says:

> "I will hear what God the Lord will speak:
> For He will speak peace unto His people and to His saints;
> But let them not turn again to folly."

What voice of the Lord may be heard in reviewing the mission century in rebuke of the follies to which He would not have us again to turn.

No study is more inspiring than that which compares God's word in the Scriptures with His work in history. Each interprets and illumines the other—His word, wrought out in His work, becoming incarnate

in action; His work, thought out in His word, becoming its fuller expression and exhibition.

This is especially true in Christian missions, so far as they conform to His method and Spirit. If any one command of the Master deserves preëminence, it is that last injunction, found repeated at the close of each gospel narrative and again in the opening of the Acts; for it should be remembered that the last words He ever spoke were these: "to the uttermost parts of the earth." This message, duly considered, compels attention, as designedly His last legacy to His Church. So far as the history of the Church has been the actual working out of this plan of world-wide witness, that history has been sublime—a sort of Divine epic—a master theme for poet or painter! Whenever and so far as this work has been abandoned or suffered to fall into neglect, all church life has decayed and declined.

There are permanent lessons written as by the finger of God, in letters of light, upon the whole missionary history of the century, meant for the Church for all time to come and which it is of transcendent importance that every believer should both mark and master.

The first of these is the vital bond between missions and church life. To preach the Gospel to every creature is the "article of a standing or falling church." The question not only is, Can the heathen be saved without such preaching, but Can the Church itself be saved without it? When the seed is choked by the thorns of worldly care, greed, and lust, it brings forth no "fruit to perfection"—no seed in itself after its kind to secure self-propagation. Whence is to come the Church of the future, if foreign missions be abandoned! The gauge of physical vitality is the vigour with which the blood pulses to the extremities; and the

measure of spiritual life in the individual, and in the collective body of Christ, is the power of its pulsations —how it yearns toward and what it does for others outside of self. Before the Church of the last century awoke to this duty, apathy and lethargy were so enwrapping the nominal body of disciples that there was not only torpor, but petrifaction and putrefaction were threatening Christendom. All revivals then and now have either begun or ended in missionary uprisings.

Some few have so little sympathy with missions that they account it almost presumptuous to carry the Gospel to those whose religions are more ancient than the New Testament. However we may or may not appreciate the privilege and the opportunity, our "marching orders," irrespective of inclination, make duty plain. "If we do this thing willingly, we have a reward; but if against our will, a dispensation of the Gospel is committed unto us"; and woe to us if we despise or even neglect this great commission; for it means, first, lost opportunity, and then forfeited privilege. There are "lapsed communities," where once the gospel banner waved over Christian churches, but where now there are only relics of a glorious past; heathenism and Mohammedanism occupying the centres of ancient Christianity!

The fact is full of solemn warning. These lapsed communities were not missionary churches! While their aggressive and progressive spirit survived, they lived and grew. God was with them; and they prospered even amid persecutions. The blood of the martyrs became the seed of new churches, and the fires of the stake, tongues of testimony. But, when the world was enthroned, and luxurious ease crowded out self-denial, the evangelization of the race was forgotten in

the elegance of costly edifices and the eloquence of cultured orators, and these ancient communities began their lapse into ruin. The formalism of an iron-bound ritual took the place of devotion; essays and orations diverted hearts from the simple Gospel; missionary effort relaxed, and those original centres of gospel light became like burned-out suns! In all this the God of history is saying to the modern Church: "Beware! The lightning shines only when it flashes; and when it rests, it dies!" Christian life never long survives Christian labour. The church that does not carry the saving Word into the open doors and ports of a lost world neglects it at her own peril. The vital currents will move elsewhere; and the time may come when, where London and New York and Berlin now stand, lifting the cross on church spires, there may be only the crescent, or at best the crucifix, or perhaps ruins, like those of the seven churches of Asia, whose candlestick God has removed out of its place!

Hence the companion lesson of the correspondence between home life and foreign work. A stream can rise no higher than its spring, however complete the provision for supply and distribution; the water-level being determined by natural and inviolable laws. A dead church cannot send forth living missionaries. If heresy in doctrine and iniquity in practice obtain at home, they will be reproduced abroad in the workers and then in their converts. Japan, in 1872, seemed destined to be "the nation born in a day," and the evangelizer of the Asiatic continent. In 1892, permeated by the liberalism of the Western church, the whole native church seemed doomed to vital declension; the converts were becoming perverts, and the Doshisha, that Neesima founded, was in danger of becoming a nursery of heresy, and of

treachery to ethical principles. The spirit of the Church at home will spread into the Church abroad.

The century has shewn how God uses the double seed of the kingdom. In Matthew xiii., in the first parable, the Word of God is the seed sown in the soil; but, in the second parable, the good seed is represented by the children of the kingdom. There is no inconsistency. From the first God has used both the message and the man—the written Word, and Word made flesh in the living disciple. Neither is fully successful without the other. Roman Catholic missions have been largely a failure, even when manned by spiritual, devout, and heroic missionaries, mainly because the Book has not been given to the people. Bible societies have had a limited success, as evangelizing agencies, because even those who search the Word need, like the Ethiopian eunuch, some man to guide them. But the Word of Life, held forth in a believer's life and proclaimed by a believer's tongue—the Bible, with the man behind it, believing it, translating it into action, and witnessing to its truth and power by the fact that its truth holds him like a girdle, and its power thrills and fills him—that is God's way of evangelization.

It would be consummate folly to forget that prayer is always the pivot of true success. For a century every crisis, met by believing supplication, has been safely passed, and only so. Volumes might be written, proving and illustrating this, for the examples are legion, and found everywhere, and from a great cloud of witnesses. God waits for a waiting, praying people. Men and money have been forthcoming when prayer has been urgent, importunate, and believing. Dangers have been boldly confronted, and deliverances confidently expected, so far as there has been close contact

with the Deliverer. Every great door has been opened by the key of prayer, as the iron gate was before Peter. This has been the mantle of Elijah, smiting the waters of difficulty and opening a dry path through them. Here has hidden the energy of faith that brings clouds of blessing to cover a heaven of brass and flood an earth of iron. Where all else has been wanting, if prayer has not been lacking, even failure has ended in success; where all else has been present, if prayer has been absent, apparent success has proven ultimate failure.

Faith in God is therefore always mighty. Our Lord said: "Have the faith of God"; that is, reckon on God's good faith. Believe what He says, and boldly issue your fiat; say to the mountain, "Be thou removed," and to the sycamine-tree, "Be thou plucked up by the roots." We are not to look at natural possibilities or impossibilities; for with Him all things are possible, and they become possible to him that believeth, and who by faith is vitally one with the omnipotent God. Such careers as those of George Müller and Hudson Taylor—types of many whose names are unknown—are a proof that the God of Abraham and Moses, Elijah and Daniel, is not dead. He will be believed and trusted, if we are to be established, and enabled to accomplish anything for Him. We may attempt for Him, if we expect from Him, great things. Perhaps it yet remains for man to illustrate how great faith may be in its hold on God, and for God to demonstrate fully how He recognises and rewards such faith. The possibilities of a believing heart and life lie among the unfathomed depths—unexplored secrets of God.

The century has shewn how suffering and success are closely joined. In this great world field it has been rare that the same man or woman both suffers and suc-

ceeds. Some have laid mere foundations, and died without seeing the structure completed; some have sown the seed in tears, and never reaped the harvest; others entering into their labours.

It is folly to attempt to serve God and man, and yet avoid sacrifice. The devil's motto was—long before Peter became a Satan by his suggestion—"Spare Thyself" (ἱλεώς σοι). Christ's counter motto is "Deny Thyself." The corn of wheat must fall into the ground and die if it is to bring forth fruit. To save the seed is to lose the crop; and to lose the seed is to find it again in the crop. To avoid suffering forfeits service.

The Gospel is evermore the only hope of man, and how simple—"Believe and live." The gift of God is eternal life; and, like any other gift, only to be received; one saving "work," to believe on Him whom God hath sent; one damning sin—not to believe. This is the message committed to us to be transmitted; and that it is Divine is proven by its adaptation to all men—the wise and foolish, the child and the savage. All through this century this message has been mighty. God's word never returns to Him void. Man's word may, but God's word, never. It accomplishes His pleasure, in His time, and prospers in the errand whereto He sends it forth. Man's life is not long enough, nor his vision penetrating enough, to trace every outgoing and incoming of God's Dove; but we have only to let it go and fly, and come back, not to us, perhaps, but to Him. Or, as Isaiah wrote, it is like the rain and snow, in their going and coming: they descend visibly and audibly; they return silently and invisibly by evaporation. But God sees them coming back with their report: "We have watered the earth, made it to bring forth and bud." Let us trust Him whose word we proclaim.

The century has shewn that the day of supernatural power is not passed. Miracles change their form and type because their mission changes; but God never ceases working. There is still the pillar of cloud and fire in His leadership, and the outstretching of His Hand in miracles of soul-healing and transformation; He still opens doors to nations and to human hearts, and guides events, riding on the whirlwind and directing the storm. Nothing happens; all is along the line of His purpose. Events are not *disjecta membra*, but members of one organic body of history, written long beforehand in His Book, to be in continuance fashioned in actual occurrence.

What folly, therefore, to depend on numbers! Numerical standards are wholly untrustworthy. Our wonder-working God has His own lexicon of terms, calendar of events, and modes of reckoning. His mathematics are not man's. With man, one and one make two; with Him, one and one make ten; for, while one puts a thousand to flight, two make ten thousand flee. One Saul of Tarsus was worth a regiment of ordinary converts. God, instead of counting, weighs in His own balances. The materialism of our age asks, "Do missions pay?" and attempts to answer by comparing the number of converts with the amount of money spent! How God holds in derision all such carnal principles of reckoning, as if there were no results that defy, not only our coarse statistics, but our very perception and conception! Our eyes are too dull and our minds too narrow to scan His doings and dealings; and eternity alone can reveal—if, indeed, even eternity can reveal—for our intelligence will be finite, even then.

Obedience to God is the one condition of blessing

from God. When He says "go," we stay at our peril; when He says "speak," we keep silence at our cost. We must obey; nay, rather we may obey; it is less duty than privilege. Let us go, to die, if He pleases; let us give largely, freely; our scattered seed will bring its harvest, though after many days, and, by scattering, increase. Let us bear witness—we have no responsibility as to the reception of our witness—though none believe our report.

There is no greater folly than to trust to anything beside the Gospel.

Dr. Alexander Maclaren says:

"The longer I live, the more steadfastly I believe that there is no use trying to get at the outcast population of our great cities, to lift people out of the slums and out of sin by any other lever than the old lever, the declaration of the Gospel. People have tried all sorts of things. I believe in elasticity in methods, but not in the centre truth of the Gospel. Some people have carried their desire to strike out new paths so far that they have substituted services of song for the preaching of the Gospel, cantatas about 'Under the Palms,' and other such like sentimental things for the old, old story; and discourses based on the last new novel, for sermons based on the words of Jesus Christ. It is all nonsense. Unless ministers can fill their pews by plain, faithful, living preaching of Christ's Gospel, better for them and for everybody that the pews should stay empty."

These wise and weighty words of the greatest living preacher touch all missions at home and abroad at a vital point. Nowhere is any permanent good wrought by letting down the gospel standard, or by substituting anything else for the pure and unadulterated gospel

message. Success, attained in this way, is ultimately disastrous failure.

God's voice emphatically reminds us that we have limited Him by our unbelief and forgetfulness of His mighty works. While the vision of God's children is veiled by carnality, the things of God, and even the things of this world, are not clearly seen in their true character and relations. All in this world is vanity and vexation of spirit, but this will not make us morbidly melancholy if we find the verity and satisfaction of spirit in Him.

The light of the body is the eye, because the eye lets light into the body and makes it available to the body. The "single" eye sees a single image—God; and prepares the mind for a single aim—an absorbing purpose to live in God and unto God, without which even the light that is in us is darkness. Then only do we see the world aright, and its charms to be mere "stage scenery" that passeth away *—mere paint and pasteboard, meant to dazzle us, and shoved aside when its charms are worn out, to make room for another such show; while he that doeth the will of God abideth forever. The Church would have boundlessly multiplied its mission sacrifices, and successes, had not this worldly extravagance and display exercised such fascination: its bubbles and baubles being chased so madly by those who should have pursued not its follies and fashions, but the will of God.

God has revealed some of the possibilities of proper effort. A singular example of the effectiveness of energy, self-denial, and prudence in human enterprise is found in that episode of Canadian history, known as the Red River Expedition.

* I. Corinth., vii. 31 (Greek).

The mercurial and excitable people of Northwest Canada, the French and French half-breed of the population, refused to concur in that transfer of the Hudson Bay Company's proprietary rights to the Canadian Government, which they construed as hostile to their interests; they rebelled and actually took up arms, erected a provisional government with Louis Riel at the head, and gathered six hundred armed men to sustain the dignity of the new republic; and, furthermore, they proceeded in defiance of all justice and righteousness to put to death, after sentence by a mock tribunal, a British subject, Scott, for no worse crime than opposition to their rule of usurpation. All hope of amicable adjustment was gone, and no alternative remained, but for the Canadian Government to punish such rebellion and vindicate rightful authority. But Fort Garry, where the insurgents made their stronghold, was twelve hundred miles from Toronto, and only half this distance could be crossed by any railcar or steamboat; the rest of the way lay through a pathless wilderness of forest, through which ran a chain of lakes and rivers, with perilous rapids and precipitous falls, and on such waters no boats larger than an Indian canoe had ever yet been seen. An adequate force must make its way over such a region with all the needful equipment of modern warfare and suitable provisions for a long jorney to and fro.

Lord Wolseley, as he is now known, was the officer who undertook to lead this band of soldiers against the rebels in Fort Garry. He both organized and commanded the Red River Expedition, and won himself a high reputation for skill and persistence. This has been pronounced to be the one solitary example of an army advancing by a lengthened and almost impracticable

route, accomplishing its task, and returning home without the loss of a single life either in battle or by disease.*

Twelve hundred fighting men he led, and they had two hundred boats, besides artillery and provisions for two months. To pass along the great lakes until they reached Thunder Bay in Lake Superior was a comparatively easy task. But it took six weeks to get from Thunder Bay fifty miles to Lake Shebandowan, toiling up the steep ascents to the ridge of the watershed. Then they rowed along the chain of small lakes, disembarking at the portages, and carrying on their shoulders what they could not drag across the intervals of land. Before they got to Lake Winnipeg they had thus disembarked nearly fifty times, and performed these labours. Yet they did the work, and after three months they reached their terminus. Twenty-five times were the stores unshipped and the boats drawn ashore while going along the Winnipeg River, to avoid the numerous and treacherous falls. No spirituous liquors had been dealt out, and not only was no life lost, but order perfectly reigned, and the fort was evacuated on their approach, without firing a gun.*

What results might have crowned mission enterprise had our spiritual service known more of such daring, energy, persistence, and heroism!

Is not God's voice rebuking the Church for the perversion and waste of wealth? There is no apology for lack of ample gifts to missions. The Church can no longer say, like Peter, "Silver and gold have I none." Of the wealth of the world, as we have seen, a very large proportion is in the hands of Christian disciples. Lately a merchant prince died who had for years been promi-

* Mackenzie's "America," p. 418.

nent not only in business, but in Christian circles. His wealth was reckoned by scores of millions of dollars. Having been identified with evangelical enterprises and known as an active Christian, much interest was felt as to the provisions of his will. Out of some seventy one in seventy went to the family, friends, and servants, the sum total of benevolent legacies not exceeding one million dollars.

What vast powers were lodged in this one man wherewith to build up or strengthen the missionary work of the world! One-seventh of this great sum, left to the cause of God, would have nearly doubled the amount that year available for the support of the missionary societies of America, Britain, and Germany. But what an uplift would have come to the entire work of Christ, at home and abroad, had the terms of this legacy been reversed, and the sixty-nine millions gone to benevolence, the remaining million being distributed among the heirs! Yet, in apostolic days, disciples sold their entire possessions and brought the price and laid it on the altar of service, so that there was no need unmet, and there was " meat in God's house."

The principle of the believer's stewardship in property needs to be re-examined in the light of the Word of God. Sums immense, in the aggregate, lie like a dormant power in the purses even of God's poor. Leaving out of all account the resources and responsibilities of the wealthy, were the little that poorer saints possess so administered as to economize, for His cause, what now runs to waste, there would be a great river of beneficence, never dry but always full, supplying blessing to all mankind. From time to time God gives us the secret biography of some poor saint, like that needle-woman of Norwich, Sarah Hosmer, who, out of

a few dollars a week, five times saved enough to put a native convert of Armenia through a theological school and prepare him for the gospel ministry; or like that crippled rheumatic widow of Dr. A. J. Gordon's church in Boston, who, having a small annual income of twelve hundred dollars, saved two-thirds of it for God, reserving for herself and her son only the other third! There is no greater reproach to the Church of Christ than the low standard of giving, and the fact that God's cause should ever have to make an appeal to reluctant ears.

Dean Vahl, who erred on the side of caution in his estimates, reckoned the total income of missionary societies in 1891 at less than fourteen millions of dollars; and yet never had the average income of disciples been so large, doubtless reaching a total, reckoning only evangelical Protestants, of fifty thousand millions of dollars, at a low estimate. Meanwhile great debts accumulate which so embarrass mission boards that they cannot go forward, but actually go backward. Expenses must be cut down one-third, perhaps one-half. The fatal cry of "Retrench!" which means retreat, is heard, compelling the stoppage and blockage of all aggressive movements and the abandonment of advantages already gained; the army of occupation giving up strategic points and centres which have cost blood and treasure, and retiring in the face of a jubilant foe!

When Sir Joshua Reynolds painted Sarah Siddons as the "Tragic Muse," he placed his own name on the skirt of her robe, content, as he said, to "go down to posterity on the hem of Mrs. Siddons' garment." If we but knew the present joy, true prosperity, and future glory of those who turn many to righteousness, we should be willing to take the lowest place among all those who have part in this work, which is the only one that angels envy.

PART TWELFTH

"THINGS WHICH ARE BEFORE"

CHAPTER XXXIV

"THE WILES OF THE DEVIL"

We now look forward, at the work before us, and ask what difficulties and dangers are to be met, what duties to be done, and what motives to be cherished; and what are the sources of all power and the secrets of all success to be ever kept in mind.

Paul uses a striking phrase in his first letter to the Thessalonians (ii. 18, iii. 15), "Satan hindered us"; and adds the expression of his own solicitude lest, by some means, the Universal Hinderer had, by his subtle temptations, so tempted them that his own labours were in vain.

These words open before us a measureless field of suggestion and admonition. Whatever doubt men may have, whatever opinions they may hold and teach, as to the personality of the devil, biblical teaching is definite, positive, and unmistakable. Our Lord's teaching is explicit: that there is an organized infernal kingdom of evil under one chief. This was the current belief among the Jews; and He not only unhesitatingly set to it His authoritative seal, but more than this, taught independently the same truth. "For this purpose the Son of God was manifested that He might destroy the works of the devil," is the express statement of John, * but was earlier embodied in our Lord's own

* I. John iii. 8. Compare Matthew xii. 24–29.

argument for the divine character of His miraculous power which turns on the fact that His works were destructive of Satan's kingdom.

Reference has already been made to that powerful and unique sermon, the greatest perhaps of the whole decade of years between 1850 and 1860, preached by Dr. O'Brien before the Church Missionary Society, from Colossians i. 18: "That in all things He might have the preëminence."

In that discourse one great thought is emphatic: that Satan, who is perpetually at war with Christ's preëminence, unceasingly endeavours to arrest, and even turn back, the progress of the Gospel; and to the vicissitudes of that conflict of the ages the preacher "attributes the seemingly slow progress of the Gospel, and the frequent disappointment in actual missionary work." *

The conception threads the whole Word of God that, in God's work, we are to expect satanic opposition and resistance; and this truth is especially prominent in the New Testament, taught with increasing clearness to the very end, and most unmistakably in its closing book.

The devil is the hinderer of all good and helper of all evil, as the Spirit of God is the hinderer of all evil and the helper of all good. Satanic ingenuity, subtlety, and malice are perpetually at work to prevent any seed of the Kingdom from taking root at all; or, when it does, to prevent it being fruitful, as it distinctly set forth in our Lord's first two parables of the Kingdom.† He will seek by diversion of mind and delusion of mind, by the doubtful and the double mind, by the snare of

* Compare History Church Miss. Soc., ii. p. 41.

† Matt. xiii. 19, 38, 39.

darkness or the worse snare of deadness, or at least by delay, to make men forfeit all true obedience and progress. But, if there be that steadfast and resolute compliance with God's command and a living surrender to His will which push the lines of advance into the very territory of the kingdom of darkness, the conflict will become correspondingly desperate and deadly, like the hand-to-hand fight of sword thrust or bayonet charge.

The history of missions demonstrates that, whenever and wherever Satan sees that the field of his sway is being swept by the conquering mission band, and that his own time is short, he comes down himself on the battle-field, "having great wrath." We may, therefore, expect comparative quiet on the part of the devil while the Church is carnally at ease; but, on the contrary, in proportion to the zeal and earnestness with which the Lord's picked soldiers push their lines forward into the heart of Satan's territory, plant the blood-stained banner of the cross on the very battlements of his fortresses, and bring his former subjects into captivity to the obedience of Christ—in just such proportion will they find all the hosts of hell arrayed against them. There will be defections among converts and persecution from foes, obstruction of all advance and destruction of all that has been accomplished, death among missionaries and development of heresies in doctrine and iniquities in practice; it may be that the prince of the power of the air has a measure of control of famine and flood, pestilence and earthquake, and is permitted to use these weapons for the time: that he provokes wars and revolts, incites to massacres, and, in a word, bestirs himself to the utmost to arrest and turn back the advance of the missionary

and the truth. He was permitted to ensnare one apostle into betrayal of Christ, and another into denial of Him, and to lead all to forsake Him and flee. We must not be surprised, therefore, if, in obeying the last command, we find ourselves at war with the powers of darkness—every inch of forward movement disputed and resisted, and malignant hostility doing its utmost to drive us to the wall.

We shall now glance at some problems which meet the missionary and demand solution. The one great problem is, and always has been, how to meet and match the wiles of the devil, and overcome satanic hindrances; and how, where he is permitted for the time to triumph, to hold on patiently and persistently both to our work and our hope, confident of the final result, that Christ shall in all things have the preëminence, and that His faithful soldiers shall share His victory.

Paul's experience at Ephesus—"a great door, and effectual, opened" before him, but "many adversaries" —has been a typical one throughout mission history. The opposing and obstructing obstacles, including all hostile parties and hindrances, must be understood and appreciated before there can be any true estimate, either of difficulties to be met or of success already secured.

Different fields present different problems, according to the character of the people, ancestral customs, antiquated notions, religious superstitions, national prejudices, physical, mental, and moral habits, and general condition. Many hindrances are local, and some temporary; others, universal and permanent, demanding a complete revolution for their removal. But to know the difficulties and to study, carefully and prayer-

fully, their nature and the true method of meeting them is necessary, if the great warfare of the ages is to be carried on without repeated and disastrous defeat. No wise man will underrate the strength of his foe, or treat with contemptuous ignorance or arrogance his resources and reserves.

Certain general hindrances we pass by with a word of reference: such as climate, remoteness and difficulty of access, foreign and difficult tongues, deep-seated idolatry and iniquity. Some of these are met by the advance of civilization, with its increased intelligence and precaution, its facilities of approach by roads and railways; others require patient forbearance and persistent teaching of truth, backed by consistent practice of godliness. But special obstacles pertain to special fields, and these we desire now to consider.

At the remote East lies the Sunrise Kingdom, Japan. Modern evangelical missions found there, in 1859, a strong anti-foreign tradition, expressed on the edict boards throughout the empire, which forbade even the Christians' "God" to set foot on the islands, and which were not removed till thirteen years later. The Japanese, since 1593, had linked Christianity with the Jesuitical policy of Romish priests, believed then to be conspiring to hand over the empire to the pope. Hedéyoshi had seized nine missionaries and publicly burned them in Nagasaki; Sékrgahara followed with a decree of expulsion, in 1600; and the tragedy culminated in 1637, when the "Christian" party, after a siege of two months in the castle in Kinshia, surrendered, and twenty-seven thousand are said to have been either exiled or executed. It took time to shew the Japanese that Protestant missionaries were neither papal minions nor political spies, and to win for them the con-

fidence of the government and people. It is a signal triumph that this was accomplished so speedily.

The missionaries entered at the period of civil revolution, when the military usurper, the Tycoon, was to give way before the supremacy of the Mikado; the plough of revolution was turning up the soil, indeed, but the soil was not ready for the sowing. A characteristic national pride has manifested itself in jealousy of all foreign interference. Japan has been progressive and aggressive, no hermit nation having come out of seclusion and exclusion with a keener relish for Western learning and progress; but Japan is bound to preserve its own independence. Assistance from any quarter is welcomed, provided that it does not aspire to control; but as soon as there is even an appearance of domination from without, resistance is manifest. Even the native church, which virtually dates from 1872, has already shewn jealousy of foreign control and seeks to manage its own affairs.

A more formidable "adversary" has been encountered in the low standard of morality, especially of sexual morality, a hint of which Dr. Verbeck has given. In 1860, while walking alone, he fell in with a respectable looking woman who, with another woman, a servant, and two young daughters, was gathering tea-leaves. He said a few words to the mother, who immediately and unblushingly, in the presence of the others, offered him the elder daughter for immoral purposes, assuring him that she was not too young, though only thirteen! * Much prayer and patience are needful to correct such abominations, especially when many foreigners from "Christian" lands are but too ready

* "Verbeck of Japan," p. 85.

to avail themselves of such a debauched public sentiment.

The Japanese also combine self-confidence and self-complacence with a peculiar tendency to vacillation—an unsteady people, like others who are unduly self-reliant, they make many mistakes, acting impulsively and impetuously, and are prone therefore to reaction. Patriotism, strongly developed, often hinders a profession of Christianity. Undue anxiety to guard the national life from any outside control, and readiness to receive and assimilate any outside notions, not obviously inconsistent with this patriotism, leave the Japanese mind open to religious errors, and, even in the native church, have caused serious decline from sound doctrine; the recognised tendency is toward a broad church, with a loose organization and a vague creed.

In the Middle Kingdom, the first obstacle confronted is a language extremely difficult of acquisition. Then we confront that Chinese characteristic, self-conceit. China is the Celestial Kingdom, and, to Chinese notions, the world kingdom. On the Chinese map it fills the whole space, other nations being but as specks in the remote distance; and, in the Chinese mind, it is even more all-absorbing. Behind this conceit are two great buttresses: Confucianism and competitive examination; the former furnishes a superior ethical system, and the latter, a high standard of scholarship. Confucianism is not strictly a religion, but a moral and political science. Its author belongs to the sixth century before Christ. He taught several principles that still sway the Chinese mind, even if they do not all affect popular morals—such as ministry to the dead, ancestral worship, obedience to parents. But Confucianism

seems to contain no traces of a personal god. Ancestral worship presents an almost insurmountable barrier to an open confession of Christ. The worship of the ancestral tablet is to a Christian an act of virtual idolatry; yet to abandon it would be deemed treason to the whole line of ancestors. The high ideals of ethics, however corrupt the moral practices, foster self-sufficiency, as though the Chinese had no need of the Gospel; they not seeing that not truth alone, but power, comes with a true Christianity. Hatred of foreigners is proverbial, whatever its cause, and opium wars have not tended to abate it. The competitive examinations are a unique feature of the national life. As many as ten thousand "bachelors," or successful candidates in the various departments or districts, compete, at the triennial examinations in the provincial capitals, for the licentiate's degree. Out of these some thousand or more will be successful, and may, at the metropolitan examination at Pekin, compete again for the doctor's degree, which perhaps two hundred will obtain, and which insures immediate preferment. Such a system fosters a pride, based on intelligence and competency, which leads the Chinese to look down, with lofty contempt, on those who come proposing to teach them, for they think they are able to teach others.

There is also a sort of religious indifferentism. The three systems of Confucianism, Buddhism, and Taoism, are held so loosely as religious cults that one may belong to all three and not be accounted inconsistent. Hence comes indecision of character on purely religious questions; it is not uncommon for one, intellectually convinced of the truth of Christianity, to ask whether he may not accept Christ and still worship his

ancestors. He sees no incongruity in accommodating one belief and practice to another.

In India the difficulties are strangely unlike those confronted in China. In both countries intellectual pride is dominant on the part of the ruling class; but it is pride of a diverse nature. In India, whether it be a Brahman or Moslem, a Buddhist or Animist, he has at least a system of belief, something corresponding to a creed. The Chinese, however attached to Confucianism as a system, has no religion in its proper sense. If he has any conception at all of Deity, it is most vague and unsatisfactory. The state religion may be polytheistic, pantheistic, or atheistic, all at once. In India the caste system is so intolerant and despotic that, while no man has hope of rising out of the level in which he was born, he may, by trifling violations of caste, sink to a level beneath even the lowest caste. The social cells do not communicate, and there is no passing from one to another. He who begins work with the lower castes can hope for no encouragement from the higher; and caste rules forbid converts to sit together at the Lord's table, if they belonged to different castes. The devil never invented a system specially to bar out Christianity more ingeniously successful than caste.

The great mutiny of 1857, in India, was largely due to a panic produced by the rumour that the new cartridges which had been introduced into the army were smeared both with grease from the cow and grease from the pig. Sir Charles Aitchison says: "Those fatal cartridges seem to have been compounded with a satanic ingenuity to create a common ground for the Mohammedan and the Hindu. If the fat of the cow excited the horror of the Brahman Sepoy, the fat of

swine was an abomination to the Mohammedan." To bite or even handle these cartridges would make the Mussulman unclean and the Brahman lose caste, his most guarded treasure. Was the devil not behind this attempt to root out missions in India?

A very remarkable discovery has been made in the Hindu sacred books, which suggests a new possible weapon for the demolition of heathen practices and superstitions: "Out of thine own mouth will I judge thee."

Dr. Griffis writes as to recent critical studies:

"The British scholars, no more hampered by Hindu traditions than Christian scholars ought to be by Jews, began the critical study of the Vedas. No words, commanding the death of a wife by burning, were found in the laws of Manu or in the Vedas. In a great controversy which ensued between a native pundit and Prof. Horace Hayman Wilson, the former did, indeed, cite a text in a book of a particular sect which might justify the practice of suttee. Professor Wilson shewed, however, that this text was of very uncertain canonicity, and that on the other hand there was a line in the Rig-Veda which, when rightly read, directed a widow not to burn herself, but asked her, after attendance upon the funeral ceremonies, to return to her home and resume her customary duties. He further proved that the substitution of one word (rather a single letter) in a text, actually corrupted by cruel men, had led to this horrible custom of burning women alive. The word *agnah* (fire) had been substituted for *agreh* (house), making the ancient text, following the directions for cremation—'Let the widows go up into the dwelling'—read 'Let the widows go up into the fire.'

"Thus Professor Wilson had the honour of demolishing, beyond the power of reconstruction, one of the most horrible growths of superstition and fraud, carried on in the name of religion, ever known, perhaps, in the history of the world. Prof. Max Müller was able, furthermore, to bring forth a text from the Grihya Sutra which actually designates the person who is to lead away the widow from the funeral pyre, thus essentially enjoining the preservation of her life.

Dr. Griffis further maintains that such critical study is "yet, under God, to do a mighty work for the enlightenment of China, and the bursting of the bonds forged by priests and not by Buddha. In the Middle Kingdom, the old colossal edifice of hoary tradition made the universe come forth by atheistic evolution out of matter, taught the dualism of all nature, filled the Chinese with insuperable conceit, dogmatically asserted the indigenous origin of everything in the Chinese civilization, polemically asserted a chronology of millions of years, and demanded belief in an actual historic record of Chinese events for over five thousand years. Now this stronghold of falsehood is shaken and is ready to fall. Criticism shews the worthlessness of the Chinese records, as history, beyond 1200 B.C., the almost absolute dependence of Chinese origins upon the civilization of the Mesopotamian region, and the utter baselessness of most of the superstitions which claim to found themselves upon the ancient texts. Scholarship is daily separating ancient truth from later accretions."

The Levant—in its wide significance embracing the whole territory east of Rome to the Euphrates—is the theatre of some of the greatest achievements of the race, and every part of it has historic significance.

Here, where the Christian faith had its starting-point, it returns to find some of its most formidable foes, and nowhere have its triumphs been slower and fewer. Here Islam reigns; and on no system has the Christian missionary made so little impression. It is a mass of icebergs which refuse to melt. Here are remnants of scattered Israel, with Judaism degenerate, but still resolute in opposition to Christ. Here are oriental churches—Greek and Armenian, Jacobite and Maronite, Nestorian and Coptic—having a form of truth and godliness, but mostly without its power, Christianity being largely a matter of tradition, rather than of action and vital force. Ignorance is wedded to intolerance, and mutual jealousies beget mutual animosities. Ecclesiastical leaders are also political officials, so that the worst effects of the union of church and state are here exemplified. Few are harder to reach with a spiritual gospel than those who, entrenched behind traditional and historical Christianity, and boasting of their being the original churches of primitive days, have lost the primitive faith, love, and consecration.

Worse perhaps than all, this region is dominated by the "unspeakable Turk"—a name that stands for all that is most repulsive in despotism, bigotry, and cruelty, and for a certain inflexibility of evil. The Ottoman power sits at the Golden Horn, and, though weak in many respects, defies all Europe and Asia. The Ottoman Turks do not exceed ten millions, and yet the Sultan of Turkey controls nearly one million seven hundred thousand square miles, and, in his immediate possessions and tributary states, thirty-three millions of people.

Africa, so vast, so varied in climate and races, is, in a large part, swayed by the Crescent, effectually exclud-

ing the Christian missionary; the slave-trade is carried on mostly by Arabs, and difficult to suppress; in many parts are fierce and brutal tribes, Hottentots and Bushmen of a low grade of intellect, and many other tribes on the lowest level of morals; a deadly malaria has made Africa the cemetery of missions; and much of the country is yet difficult of access and under the death-shade of the worst paganism.

Then there is the whole vast area of the Romish Church, embracing Southern Europe, South America, and many lesser territories—the people under papal sway often being sunk in such ignorance, superstition, and practical idolatry, that missionaries have sometimes deemed these obstacles to be more insurmountable than those of paganism itself.

The methods whereby these manifold hindrances of Satan are to be met God Himself has indicated.

First of all, as the most successful missions in every part of the globe have demonstrated, our dependence is upon one great, divinely authorized weapon, the pure Gospel, faithfully and persistently preached. Christ will not be lifted up in vain, but "will draw all men"—men of all classes and peoples—to Himself, from the lowest to the highest. A fatal mistake is made whenever anything else displaces or belittles the courageous preaching of Christ. In connection with this the greatest wonders and modern signs have been wrought. Where the barriers rose like walls that could be neither battered down nor scaled, this has proven the power of God and the wisdom of God unto salvation; and, after years of seemingly fruitless evangelism, suddenly and unaccountably the obstacles have given way, as mists are dissipated by the sunrise. The great peril is

that, if blessing is delayed, the preacher, discouraged, may resort to other methods.

It is very important that the preaching be in the vernacular; interpretation has been quaintly called "interruption." When, in 1822, Robert Moffat lamented that, so far there had been no apparent fruit from his preaching, his wise wife reminded him that not yet had he preached to the people in their own tongue, but only through interpreters who had neither a just understanding nor real love for the truth; and she besought him not to relax effort till his own lips could tell into their ears the gospel message. From that hour he gave himself to the acquisition of the language. One instance of the disadvantage of an interpreter is given in the rendering of the sentence: "The salvation of the soul is a very important subject," which was rendered, "a very great sack"—a version ridiculously unintelligible. God has singled out this one weapon of gospel preaching as the all-conquering one, and to abandon it for any other, or displace it by any other, is a confession of weakness.

Next in practical power is the translation and diffusion of the Holy Scriptures. Instances are countless where simple reading of the Scriptures by those who had no contact with believers has been blessed to conversion. Mexico and South America, Japan and Burma, Siam and India, and papal countries have been especially rich in examples of this. War introduced copies of the Word of God into Mexico in the knapsacks of American soldiers; and when, in after-years, missionaries followed, they found little groups of converted people who had found the truth and the Christ through these stray copies. The Word of God is the sword of the Spirit, even where there is no human hand

to wield it. In Madagascar, during the long period of exclusion of missionaries and persecution of Christians, God wrought mightily by His Word, the translation of which the missionaries providentially completed before their expulsion.

Next comes the Christian school, especially for training the young. Education, conducted by a true missionary, who never loses sight of regeneration as his ultimate aim, has proved a mighty factor in destroying the works of the devil. To introduce Western learning, for its own sake, into Oriental lands is certainly not an unmixed good. It is often destructive without being constructive, demolishing superstitions that rest on ignorance, but leaving students without any faith in anything. Educated Hindus and Japanese are largely agnostics and infidels, or, at least, unbelieving sceptics. It scarcely pays to educate and acuminate the heathen mind, only to leave it to utter irreligion. But schools and colleges, with definite Christian teaching from instructors deeply imbued with the Christian spirit, must be a blessing.

Medical missions have opened long-closed doors, as in Korea. The relief and cure of bodily ailments has, in countless cases, as in that of Li Hung Chang's wife, predisposed parties to be favourable to the missionary, and opened the heart as nothing else had done to the teaching of gospel truth. But, as in education, the medical missionary needs to keep before him, as his goal, the healing of sin-sick souls, and wisely adapt methods to that end.

Christian literature, as a means of overtaking the needs of men, belongs among secondary agencies, but, among them, takes front rank. When a heathen people begin to read, it is of vast consequence what they

read; and the value of books and tracts saturated with the spirit of Christ, as the basis of a new literature, can scarcely be overrated.

One method transcends all others in importance, because without it all else is weak and comparatively worthless—the actual witness of a Christ life. If the missionary exhibits a transformed character, his preaching and teaching, his whole ministry and method, have a godly savour. Men, instinctively, look for the fruits of faith in the teacher of truth, and the sublimer the truth the more are the fruits expected to correspond. This living epistle, known and read of all men, is practically the world's Bible, though often a poor version, sadly needing revision if not entire reconstruction. The character of Schwartz, George Bowen, and William C. Burns in India, of Judson in Burma, of Mrs. Grant in Persia, of Verbeck in Japan, of Livingstone in Africa, of Patteson in Melanesia, of Crossley in Manchester, made more impression than any words they ever spoke. And what every field most needs is the good seed which our Lord teaches us is found in the "Children of the Kingdom." Without Christ in the life, preaching and teaching, schools and medical missions—the most complete apparatus of missionary work—lacks its motive power. Here, in a higher type of piety, a character thoroughly permeated by true godliness, lies the final solution of all the problems of missions, and the grandest way of standing against the wiles of the devil.

CHAPTER XXXV

"SOME BETTER THING FOR US"

No outside barrier hinders the advance of an army more than what may be found within its ranks. A nation's worst foes are they of its own household; and the Church's own condition and conduct of its work may either promote or prevent its success more than any conditions which the field of missions presents.

This is, therefore, another side to the problems of missions, which should have much thought, and which needs the wisdom from above: how to secure a better fitness in both the individual believer and in the body of believers for carrying out the great commission.

A new century suggests new methods and measures. Perfection alone forbids change, because it excludes improvement. Man at best only moves toward what is perfect, and attains the goal through the lessons taught by repeated mistakes and failures.

The question arises whether the new century should be marked by any new features in the administration of missions. There is a growing dissatisfaction with some methods, long in use, which some intelligent and genuine friends of missions contend should become obsolete, giving place to something better. All honest criticism should have a hearing. If causes of complaint be real, they should be remedied; if they have no basis, the light of candid discussion will shew it. Nothing is gained by repression.

In the conduct of missions it is better to avoid autocratic management. Undue arbitrary power has sometimes been wielded by a mission board, and too much authority sometimes lodged in one man. Questions affecting large numbers of intelligent, able, and devoted labourers on the field, who know the needs and conditions of the work as no others can, have been settled beyond appeal by parties, hundreds, if not thousands, of miles distant, who perhaps never set foot upon mission territory. An absolute monarchy is best where, as in God's government, perfect wisdom and love hold the sceptre, but no man is fit to wield absolute power. An autocrat at the secretary's desk inside the mission house soon finds himself at war with the democrat outside. Free men resist "taxation without representation"; the burden-bearer claims a voice in determining what burdens shall be laid on him, and a share in the government in which he is one of the governed. So far as intelligence displaces ignorance, faith corrects superstition, and liberty banishes slavery, men revolt against despotic dictation; and the common sense of mankind is felt to be a safer guide than the uncommon sense of one who thinks himself wise enough to rule all the rest.

Missionaries who lay their lives on the altar of missions, and are actually on the field, naturally feel entitled to a voice and vote in matters vital to the success of their work, to which it may mean risk, if not ruin, to be compelled to expand or contract, enlarge or curtail, remove or remain, at the will of some man or committee who survey the field from too great a distance to see clearly or judge wisely.

For instance, a missionary in Africa, a man of consecrated zeal, was so blessed of God in his work, that

his native converts, burning to bear to their unsaved neighbours the Gospel that had saved them, not only planned, but manned a new mission, supplying both the money and men; when a veto came from the mission house, at home, with the demand that the money raised by the native church be turned into the society's treasury for work already undertaken. The ground taken was that, as the native church owed its existence to the missionary board, it owed also a debt to that board, and should replenish the funds of the board, instead of undertaking new and advance work on its own responsibility. The disappointment of the missionary, and the defeat of the scheme of the native church, cut his life short in his prime.

There may be also too little flexibility in method. Excessive conservatism has too little elasticity to learn new lessons, and clings to forms that have the odour of antiquity, if not of decay. The pace of the race is so rapid that what is practically effete is soon left behind; in every department of common affairs, invention and discovery open up new paths for progress, and demand not only new machinery, but new motive power. Within fifty years society has undergone such revolution that everything is changed and our fathers would not know the world they lived in. We take strides where they took steps; within a century we have exchanged hand-power and horse-power for steam-power, and steam-power for electric dynamos. Why mount the unwieldy elephant if you can harness the lightning?

Shall mission methods alone cling tenaciously to old fashions, and refuse to recognise improvements which have made this the golden age of the world? So say some, and it sounds sensible, though there may be a taint of fallacy, if not of sophistry, in the argument for

change in church methods; for "religion" does not always improve, but degenerates, by innovations. Yet, in minor matters, not affecting the substance of Divine truth and of spiritual life, progress is to be expected; and whatever has been devised by men may be revised. To hang on to any system, financial or administrative, that is behind the age or unfitted to present needs, is unwise.

The prevailing system of training for mission work might be improved. On the one hand, there is too rigid an adherence to a mere scholastic standard. Candidates become recluses; shut up, from seven to ten years, in academic halls, poring over books, their first fervour and ardour die out, like an unfed flame, and the chronic college chill takes its place. Sometimes, losing the mission spirit, they drift into other work; or, what is worse, do in the mission field perfunctory work, where, above all, it is to be dreaded. On the other hand, too low a standard of educated fitness is sometimes allowed, and young men and women are hurried into the field without any real preparation, a few months in a superficial "training school" being substituted for more prolonged and painstaking mental discipline. All such haste is waste. Emotional enthusiasm invests missions with a deceptive halo of romance; and, under its fascination, candidates hurry into the field, to engage in a death grapple with the anakim—giant foes, ancient superstitions, iron-bound caste, fixed customs, and depraved habits—while conscious of no adequate mental strength or even spiritual stamina for such encounter. A great missionary, whose work fully proved his wisdom, urged that candidates should have a partial training on the field, carrying on their later studies in daily contact with the people among whom they are

to work, as a preventive of the lukewarmness of the mere scholar and the inexperience of the mere novice. Imperfectly trained native evangelists are often more helpful than honour men from the universities, because whatever training the former get is secured while in close touch with those whom they seek to reach and reclaim.

The whole system of statistics is so untrustworthy and unsatisfactory, that there are some who denounce all statistical reports as misleading.

Mission statistics certainly need more uniformity of method. One statistician reports, as members, all baptized children, and another only adults; one gives averages, and another aggregates. Some keep careful rolls and business-like accounts; others supply fancies in lack of facts, or substitute hearsay or guesswork for accurate memory or information; they leave some colums unfilled, or substitute the figures of previous years, or proximate estimates, for the latest and most exact reports. This should not be so. We should have a concerted plan for statistics, or none at all. A collection of trustworthy reports, based on a uniform system, carefully compiled by authorities in such matters, who know how to conduct business, would be consistent and helpful.

Far more important is accuracy of statement as to the actual work—with neither suppression of the truth nor exaggeration of results. Investing facts with a false and deceptive halo cannot always be prevented, not always being either voluntary or conscious. All do not see alike, and each may report only what seems to him real. Veracity is not a simple but a complex product, dependent on observation, memory, imagina-

tion, and conscience. To report with exact truthfulness one must first of all carefully observe facts with scientific precision, and then have a retentive and ready memory to recall facts, disciplining his memory to accuracy, lest facts be hopelessly mixed with fancies. Conscience must also sift truth from falsehood, the actual from the imaginary, and guard statements from even unintentional error, if they are to be accurate. The power of graphic description which makes narration charming, also implies risk of word-painting, and the conscientious writer or speaker, before venturing a statement, will ask himself whether he can distinctly recall what he would report or record; and, as a matter of debt to the truth, will divest it of all additions or subtractions into which a peculiar temperament or careless speech might betray him. It is well to stop, in the midst of a statement, to recall an unguarded word, or modify an exaggerated utterance, until it becomes instinctive to set a double watch at the door of the lips and about the pen. Those whose narratives have proved most trustworthy have been wont to make careful records at the time rather than to rely on a treacherous memory; and, in speaking or writing, to confine their witness to what they know, venturing definite statement only where recollection is definite. Mr. George Müller's addresses were conspicuous for this studied exactitude and therefore inspired full confidence as to their trustworthiness.

As to keeping back what is true, it is questionable whether any real good is ever so done. Difficulties, and even disasters and defeats, would best be acknowledged. Concealment is a poor policy; for the after discovery of suppressed facts discourages the friends of missions, and puts a weapon into the hands of detrac-

tors, sometimes impairing public confidence in missionaries and missionary societies. Frank dealing, on the contrary, inspires trust, and, even when discouraging facts are disclosed, sympathetic contact is promoted between labourers in the field and their supporters at home, and often a truer prayer-spirit and self-dedication are evoked.

All investigation of mission work should be independent and impartial.

There is a propriety and necessity in official visits to the field, as when a mission secretary, or a committee, having the work under supervision, goes out to adjust controversies, harmonize differences, determine methods, and confer as to existing difficulties or perplexities. But, in the nature of the case, the reports of such parties are not likely to be absolutely impartial as to the actual condition and progress of the work. One who represents a society, with its established methods, being himself prominently connected with and responsible for them, is naturally prepossessed in favour of them and not likely to be clear-visioned. He will naturally look at results through magnifying glasses, and if he sees errors or even disastrous mistakes in management, he will as naturally minify their importance; and, in any case, it would seem ungracious, if not unwise and unseemly, to indulge unfavourable criticisms upon the conduct of missions as administered by the organization that employs him. The servant cannot well be the censor—certainly not, before the public; he must at least confine his criticisms and censures to the confidential meetings of officers and managers.

The most unprejudiced accounts are likely to come from the most independent observers. Hence the value of such testimonies as those of Mrs. Bishop. When, a

quarter century ago, she undertook tours of observation in foreign lands, she, by her own confession, was not only indifferent, but rather hostile to missions. Her apathy bordered on antipathy. She "represented" nobody but herself, and travelled in the interest of no church, society, or denomination; but her careful, candid search for facts, with eyes and ears open to any source of accurate information, compelled her acknowledgment of the undoubted value and success of foreign missions, and there is no living witness whose testimony carries, or deserves to carry, more weight.

For independent and impartial investigation, such observers are in demand. If churches would, for a time, send their pastors on such tours, with all expenses paid, to gather facts and report to their own congregations; if, better still, men of judicious business habits and of judicial turn of mind, and clear-sighted women, would, at their own cost and on their own responsibility, make tours of missions and tell what they thus come to know, the benefit would be incalculable. Rev. Dr. G. F. Pentecost spent the time, from November, 1889, to February, 1891, in an independent tour of the missions in India, with lasting blessing to the whole Church of God. If God's people can go round the world for pleasure and profit, surely they might go as far and spend as much for the sake of His work and glory. The twentieth century will, we hope, record many such voluntary visits, unofficial in character and beneficial in result.

Godly women should have more recognition in the conduct of mission work.

For nearly two thousand years woman has, even in the Church of Christ, been kept in the background,

and only in the last half century has woman, as such, organized independent mission work.

But new blessing has come, in consequence. Godly women have invented the mission leaflet; have taught us to organize little gifts; have magnified prayer as the handmaid of missions; have trained up godly children for a holy self-offering, and prepared the way for the young people's crusade; have multiplied small gatherings for feeding the fires of missionary zeal, and greater conventions for the consideration of the great issues connected with the work; such women have studied and worked, prayed and given, written and spoken; and, not content to go as wives of missionaries and mothers of coming missionaries, they have given themselves to the work as teachers, translators, Bible-readers, evangelists, and medical missionaries, finding their way, also as fully qualified physicians and surgeons, into communities and royal families where no Christian man ever had found entrance.

Is it not time that godly and consecrated women should be recognised, as both competent and deserving to sit on mission boards, and even in secretaries' chairs? The womanly "instinct" may be of as much use as the manly "reason" in helping to wise decisions; the delicate feminine touch, tender and sympathetic, may adjust many an existing difficulty, and prevent many a threatened one; and, at least, women on the field might be glad of a woman's hand and heart in the home office, at the helm of affairs. The end might be that, instead of independent organizations of women, working side by side with the others, there would be a mingling of men and women, not only in the work but in its management, so that in it whatever qualities of head and heart each possesses might be beautifully blent.

If, in the Church of Christ, God means that there shall be "neither male nor female," but both "one in Christ Jesus," may it not be that, as male and female in creation made the one complete "man," so the union of the two in the Lord's work might make the perfect work. What God hath joined together in purpose, let not man put asunder in performance. If Priscilla be the equal of Aquila, let her rank with him, and if, by superiority, Priscilla outranks Aquila, let her name be put first as it sometimes appears in the Word of God. One has but to read the last chapters of Romans to find that so early in Christian history woman was coming to the front; and the Church needs to recognise her Phœbes and Julias, her Marys and Priscillas, as God-given bestowments for the enriching of the Body of Christ and the enlarging of His Kingdom.

But better administration of missions is not all. Every hindrance in the believer, and in the Church as a body, needs to be got out of the way if the past is to help the future. Luther saw so little spiritual life in his day that he uttered the despairing prophecy: "Asia and Africa have no Gospel: another hundred years and all will be over; God's Word will disappear for want of any to preach it." But the era of missions came, nevertheless, because God interfered. Not many mighty, wise, or noble were called. Again God shewed His sovereign choice of means and methods and agents, and the poor, weak, base-born "nothings" of the world were chosen to bring to naught the "somethings." The heralds of the Gospel began to go forth, and the Scriptures began to be diffused, without which, as Dr. A. J. Gordon used to say, "Christianity may be imposed upon a nation but cannot be implanted in a nation."

But has not God provided something still better for

the Church of the twentieth century? How inadequate the present working force and working funds! The labourers are few. Protestant Christendom represents two hundred million members, identified with the reformed churches, yet has less than fifteen thousand missionaries, one-third being unmarried women; and, with these, about fifty thousand native ministers and helpers, less than one-tenth of whom are ordained. If we liberally estimate the number of the total force at work for Christ abroad at sixty-five thousand, we have still but one labourer for about twenty-five thousand souls. Surely it would be a small thing for the Church of Christ to supply at least one missionary for every fifty thousand of the unevangelized.

We are not to idolize Science, as so many worship Mammon. Much civilization has, like that of the Cainites, the stamp of Satan upon it, and human progress often feeds an insane self-confidence and godless pride. Yet it must not be forgotten that a high state of civilization has its great advantages. Discoveries and inventions have now reached their golden age, multiplying so fast, and penetrating so far into the realm of the hitherto unknown, that the most astonishing novelties in this realm no longer startle. They are the wonders of a day and then sink to the level of the commonplace. No man can forecast the immediate future in the matter of discovery and invention. Ten years may bring achievements now deemed impossible.

But responsibility multiplies in proportion as opportunity enlarges. Whatever God has given the race, it is the part of the Church of God to utilize for the work He has given the Church. Every year should now be crowded with achievements that in the apostolic age must have occupied a lifetime. That first mission

tour of Paul and Barnabas, covering somewhat more than a thousand miles to and fro, is variously estimated at consuming from two to eight years, and yet there was but one place where they seem to have made any considerable stay.

In the review of the century, the amazing advance in every direction is perhaps the one prevailing impression. It is difficult to put in words the advantage accruing from these modern facilities. Time is practically lengthened by every device that shortens and quickens the period needful to accomplish a given result. He who learns to do in a day a work which once took a week has practically seven weeks in one. Strength is practically increased with every device that enables us with less exertion to effect equally large results. He who by machinery can do the work of a hundred men is practically become a giant, with the lifting or moving energy of a hundred. Life is practically not only made longer but broader, by every discovery or invention that makes it possible to multiply its achievements and widen the range of its activities and sympathies. In these days the time-saving, strength-saving, and money-saving apparatus which forms part of the very mechanism of society puts at our disposal boundless resources of opportunity for crowding life with service. And if we live in deeds rather than days, and life is to be measured not by the swing of the pendulum or the tick of the clock, but by the capacity for action and advance, attainment and achievement, every man or woman of fifty has already outlived Methusaleh.

It is obvious to all spiritual-minded disciples that a higher type of piety is the one pressing need of our day. The new reformation needful is not only doctrinal, but above all ethical, spiritual, practical. We need more

Christlike Christians. Worldliness dims the vision of the unseen, paralyzes the grasp of faith and hope upon the verities of God's true Word, and chills the very heart of love. Selfishness is the dearth of all true godliness and the death of all true benevolence. It is a melancholy fact that the standard of holy living God has set up is no longer the practical model adopted, or even accepted, by the average disciple, for the most melancholy feature of it all is that the Scriptural pattern is virtually disallowed as no longer fitted to, or binding upon, disciples of our day. When attention is called to the astounding contradiction between our Lord's injunctions, as in Matt. xvi. 21–26, and current types of Christian character and conduct, we are told that this teaching was for the apostolic age and is not appropriate for the time now present; that such principles make monks and nuns, recluses and ascetics; that we are in the world and must not be sour and gloomy separatists like the Pharisees; that if we would win men, we must mingle with men; and that our æsthetic tastes were given us to indulge, not to crucify. The modern wine-drinking, card-playing, theatre-going, horse-racing, party-giving disciple, extravagant in dress, in house appointments, in whole style of expenditure, cultivates luxury on principle, and takes ease on the soft couch of selfish pleasure, with a conscience void of offence. The Bible, it is said, is not a book for the times, in all these austere views of life. Self-denial has had its day, or may be in vogue for heroic missionaries, but it is out of date in Christian lands. It is not only lawful but commendable to hoard great wealth and leave great fortunes to one's heirs. Houses full of expensive furniture and garniture are not thought of as "the things that make a deathbed terrible," even when

the luxurious liver sees millions dying of spiritual famine. Surely unless the Lord Jehovah has abdicated His judgment-seat, or reversed His judicial decisions, there is a day of destiny ahead, where the modern "disciple" is going to be put to shame!

There is no reason why the evangelization of this world should not be attempted and accomplished in our generation. If Ahasuerus could twice send out a proclamation to every subject in his vast kingdom, extending over five million square miles, and do it inside of a year, with the slow "posts" of his day, what may not fifty million Protestants do, scattered from the rising to the setting sun, and from pole to pole, with the Bible translated into more than four hundred tongues; with steamships and railways that can carry us at from twenty to sixty miles an hour, and with all the facilities for the work that make this the unique era of history!

A new century opens before us, and the end of the age draws near. The earth is depopulated and repopulated thrice in a hundred years, and every second marks a birth and a death. Our greatest need is to "arise and shine." Darkness and death are abroad, and we have the Light of Life; a world-famine, and we have the Bread of Life. God is calling, man is calling; the past is luminous with its lessons, the future luminous with its possibilities. The Church should dare great things for God, and hope greater things still from Him! The God of the future is to those whose faith is greater a greater God than the God of the past, and has some better thing for those who by faith, prayer, and obedience make possible the discovery of His true greatness.

CHAPTER XXXVI

"THE HIGH CALLING OF GOD"

THE disciple of Christ finds his greatest inspiration and encouragement in the thought of his high calling; and hence he looks not backward but forward, not downward but upward. By keeping in view what is ahead of him—the goal, and what is above him—the crown of glory, he finds perpetual stimulus to faith and hope and love, and every good work.

The one all-inclusive need for the mission work of this new century is to get and keep so close to the mind, heart, and will of God as to see both the work and the world through His eyes, and to feel somewhat of His unselfish and holy love for human souls. Then alone can His Spirit work unhindered in us and through us.

As we now confront the work of another hundred years, we need a new vision and revelation, both of opportunity and responsibility. Christ is the Light of the World, but so is His Church. Satan is represented as blinding the eyes of unbelievers, lest the light of the glory of the Gospel of Christ should shine unto them (2 Cor. iv. 4–7)—lest the illumination, the enlightening influence of the glory of the Gospel, as reflected and transmitted through the believer, should reach them with its irradiation. In the same connection we are taught that He who commanded the light to shine

out of the original darkness hath shined in our hearts to produce this irradiation in us, and make possible this illumination of others; and that one great proof both of the power and grace of God is found in thus making it possible for so frail and unworthy a "vessel of earth" both to bear, or contain, such divine splendour as a revelation to itself, and to bear forth, or convey, such glory as a revelation to others. The highest privilege of a believer is to receive, reflect, and transmit the glory of God as revealed in Christ through the Gospel, which, practically, will never shine in the hearts of men except through believers, as mirrors or transmitters of God's grace.

At least four factors combine to constitute a new and critical emergency in missions, beyond any previous one in importance and appeal; those factors are: the vast unoccupied area, the entire inadequacy of the army of occupation, the lack of a proper standard of giving, and the lack of a proper spirit of prayer.

Immense areas and populations are thus far unreached and neglected. Two great Oriental empires, India and China, each a world in itself, contain together half the population of the world. Yet what has so far been done among these seven hundred millions is comparatively insignificant. When, in 1865, J. Hudson Taylor organized the China Inland Mission, eleven vast inland provinces had no resident Protestant missionary. Notwithstanding hundreds of missionaries in India, the Decennial Conference of Bombay, in 1893, appealed to the Christian Church, at large, for help in meeting "an opportunity and responsibility never known before." Each of the great native states of India has been occupied by a missionary or two, but many smaller states have not yet been entered by a single

preacher or teacher, Nepal alone being shut to the Gospel. Bengal has a non-Christian population vaster than the whole population of the United States, and Bahar has for twenty-five million souls but thirty missionaries, one-half being women.

Besides these are five great districts totally unreached by Protestant missionaries.

There is the vast territory of inner and lower central Asia, Tibet being only a small part of the "vast undone;" Upper or Russian Asia, another immense field, over most of which only Greek priests have access to the people; Arabia, with its nomadic tribes and shrine of the false prophet, and only a few stations on the border; the Sudan, reaching three thousand miles, from the Kong Mountains to the Nile Valley, with a population greater than that of the United States, and under the Crescent's sway; in South America, the great Amazon basin, with millions of pagan natives, having only a corrupt papal system, as bad as pagan.

Thus one-half of the region of the Death Shade is yet unoccupied, and one-fourth of it practically unapproached! Great realms where darkness reigns, as large as the British Isles, Scandinavia, or India, and nineteen centuries of Christian history gone! God only can awake a dormant church to the guilt and consequences of such delay! Thirty times the entire present population of the globe is computed to have passed into eternity since Christ rose, far the major part of them dying without even the knowledge of Him, and the earth being depopulated every forty years. In a sense not perhaps originally meant, Paul might say, "For some have not the knowledge of God: I speak this to your shame."

Some needs are so imperative that they drive us to

God; we do not stop to trifle with secondary means and agencies; and the work of missions is our high calling and must have a correspondingly high and holy motive power.

For example, there must be a missionary conviction —a thorough, changeless, and final acceptance of this work, as the last entrustment committed to the Church by her ascending Lord. This must be beyond dispute, denial, or doubt. Here hesitation is treason. There will be no proper obedience if we halt to consider. Christ's command leaves no room for question, and was meant to leave none. As surely as there is none other name given under heaven among men whereby we must be saved, there is none other work given by God to His saints whereby the world is to be redeemed. Not to believe and accept this truth shows something wrong from the roots upward, which prevents any true growth, flower, or fruit in Christian life. An uncertain sound in the gospel trumpet leaves men to doubt the danger of sinning and the reality of salvation, and an uncertain sound in the companion-trumpet of missionary appeal leaves disciples to a fatal complacence with, and complaisance in, their inactivity. There should be an upward and pleading look to God, to create in us and in the Church a deep, immutable missionary conviction and persuasion.

A kindred need is a missionary subjection—a practical subordination of all our being to Christ as the missionary Leader and Commander.

The highest inspiration is found in a practical sense of His actual divine conduct of the missionary campaign! A holy evangelism, a constant expansion, a tireless enthusiasm, become natural and delightful when He is seen habitually moving before His people.

The one aim, in these pages, has been to bring this Leadership so to the front as to make His presence on the field felt as a reality—every great event a step of God, and every marked stage of advance a milestone along His highway. So long as mission work is thought of as a church scheme or enterprise, adhesion to it will be inconstant and variable. But, when God is seen leading the way, it will become our high calling to follow; to feel no interest in missions will be to be out of harmony with God's plan, and to say so will be to be guilty of disloyalty not so much to the Church as to the Captain of the Lord's Host. So long as faith sees the Lord on the battle-field, every new advance is merely keeping step with Him, and every new accession of men or means is thankfully owned as His answer to prayer and His fidelity to promise.

Such a sense of God begets a sublime courage. When a Russian official said to Dr. Schauffler, "My imperial master, the Czar, will never allow Protestantism to set foot in Turkey," he calmly replied, "My imperial Master, Christ, will never ask the emperor of Russia where he may set His foot or plant His Kingdom."

God is the Controller of History. Before Napoleon Bonaparte invaded Russia he told the Russian ambassador that he would destroy that empire. The ambassador's reply was, "Man proposes, but God disposes." "Tell your master," thundered the arrogant and self-confident Corsican, "that I am he that proposes and I am he that disposes." It was a challenge to the living God to shew who is the ruler of this world; and God accepted the challenge. He moved not from His august throne. But He sent one of His most humble messengers, the crystal snow-

flake from heaven, to punish the audacious boaster! Napoleon flung his forces into Moscow, but in his retreat, he left on the frozen plains the bulk of his vast army; and the official returns of the Russian authorities reported 213,516 French corpses buried and 95,816 dead horses. When, in 1815, Napoleon, escaping from Elba, again threatened to dispose events in European history at his will, the Sovereign of this world, whose hand is on the helm of history, ordained that Blucher should join the Iron Duke at the turning-point of the conflict of Waterloo, and that that decisive battle should turn the fate of Europe. That was the crowning victory that ushered in thirty years of peace. Napoleon found, at St. Helena, that God does dispose, and the whole mission history of the century is an illustration of this great fact.

Where there is true missionary conviction and subjection it will prepare for a true missionary service.

Such service will be gauged, moreover, not by success, but rather by submission. He only does God's will who does God's work, leaving to Him all results. Failure and defeat are as cheerfully accepted as success and victory, if He so chooses, and this is a fundamental law of the high calling of God.

The disciple is not above his Master, nor the servant above his Lord. When our Lord, at Nazareth, read from Isaiah lxi. 1, 2, He announced His whole mission, its divine character, and His own special endowment and enduement by the Spirit for His work; and, being in the first person singular, and so fitted for His first utterance as God's great prophet, the words seem written expressly for that occasion, as in the fore-knowledge of God they were. It is noteworthy that, of that entire section of Isaiah's prophecy, the great burden

is, "the servant of Jehovah." Seventeen times the expression occurs, sometimes coupled with such others, as "Mine elect, in whom My soul delighteth," "My messenger," etc. And yet this same servant of Jehovah is presented before us as "despised and rejected of men, a man of sorrows and acquainted with grief," abhorred of his own nation, imprisoned, judged, led as a lamb to the slaughter, in visage marred more than the sons of men. All the outward signs are symptoms of discouragement, disaster and defeat. Judged by all human standards, His life was a failure. He laboured in vain and spent His strength for naught. There was not a token of success that could be discerned by the world. But He was, nevertheless, Jehovah's Servant, doing His will, even in His suffering, triumphant, and in His defeat and death, victorious. To Him it was and is given to raise up the tribes of Jacob, to be the true Isaiah—God's prince; before Him all kings are to fall down and worship, and He is to be for salvation to the ends of the earth.

We have only to turn to the Apocalypse and see how the slaughtered "lamb" is God's "lion"-king. The pangs of travail have already lasted two thousand years, and not yet does He see the satisfying result that shall fill even His divine "soul"; but the day is coming, and, prophetically, already He sees it and is glad.

Some years ago, in a workingmen's magazine in Britain, a Christian mechanic wrote an article on his "Three Mottoes." They were, "I and God," "God and I," "God and not I." They indicated three stages in his service as a disciple: First, when he conceived the work as his own and asked God's help; then, when he thought of the work as God's, and himself as a co-

worker in it; but last and best, when he saw God as the one Great Worker, and himself as only an instrument, taken up, fitted for service, and used in God's way and time. Nothing is more restful than to feel that we are simply and only His tools, the highest perfection of a tool being that it is always ready for the workman and passive in his hand. When we learn that it is His yoke we take on us and His burden that we bear, we cease to feel that care which implies a responsibility we cannot sustain, and an anxiety we cannot endure. Results we cannot control. Obedience is ours, and only obedience; God assumes all responsibility, both for the command and the consequences.

This sense of God's leadership helps us also to see our high calling of God, as systematic and self-denying givers, and to delight in this form of ministry.

The name "ducat" is significant—a "duke's-coin"—a coin struck from a ducal mint. These Italian pieces of money appeared first in Venice, and appear to have borne the simple Latin motto:

"*Sit tibi, Christo, datus, quem tu regis iste ducatus.*"

All money is from God, committed in trust to disciples, bearing His image and superscription, the mark of His inalienable ownership and right; and therefore to be rendered unto Him as belonging to Him. This makes giving easy and delightful, as an expression both of debt and of love, and as a form of service.

Our high calling to missionary activity God Himself has set to the key-note of supplication, and often during the mission century days of intercession have been followed by such blessed answers to prayer that they have started new anthems of praise.

When, in the history of the Church Missionary Society, the expansion in the preceding two years had

created an urgent need for more men, a stirring appeal went forth, in 1884, for prayer that the Lord of the harvest would thrust forth more labourers, and definite needs were specified which would require one hundred men. December 2d was set apart for earnest intercession, and one thing which was laid on the hearts of praying saints to ask of God was that a new spirit of self-offering might be awakened in educated young men. The day came and Secretary Wigram thrilled those gathered in the crowded committee-room by appearing before them and stating that, on the evening previous, he had been at Cambridge at the invitation of university men, to confer with them, and had found there graduates and undergraduates desirous of giving themselves to work abroad. Before they called, God had answered. That meeting at Cambridge and that day of prayer marked the starting-point of a movement which has brought into the society's work a large accession of its best missionaries in all parts of the world.

This sense of Divine leadership insures an aggressive and progressive type of piety.

The soundness of our Christianity is tested doctrinally by our acceptance of justification by faith; but, practically, its test is obedience to Christ. Dr. McLaren says, "Men do not light a candle and put it under a bushel; because, if they do, the candle will either go out or set fire to the bushel." Evangelistic activity is both the guard and gauge of evangelical belief. It acts defensively and offensively; as an outlet for a pure faith in good works, and as a channel, which, while it provides for the flow of the stream, keeps it from spreading out into a stagnant pool, banking it in, and preventing the excessive breadth which is at loss of depth and strength. The Church, by bearing gospel tidings

to a lost world, at once makes faith powerful in living deeds, and keeps faith pure from heretical mixtures.

Our high calling it is to proclaim a high gospel, and hence the power of missions is lost whenever the greatness of salvation is obscured or belittled. That unique phrase, "so great salvation," occurs in the midst of an argument designed to set before us the high level from which the Redeemer descended to accomplish our rescue, and the high level to which He lifts us by His own ascension and coronation. He is shewn first as the Son of God, by seven indisputable marks, and then, by equally sure proofs, to be the Son of man; and the conclusion is that, by as much as He identified Himself with man in his shame and guilt, by assuming not only his form but his nature, He identified man with Himself, in His glory and holiness.

It is this which mainly constitutes the greatness of salvation: that it makes God partaker of man's nature, in order to make man partaker of God's nature. And to see, know, feel this, is to get that divine passion for souls that burns only on God's altar and must be lit from its coals. Whatever lets down Christ from His divine level, therefore, lowers the level of man's final estate; and whatever makes man's sin and guilt seem less, and his danger and disaster less serious, robs salvation of its grandeur and glory. And hence, let us never forget, that any teaching that either impairs the matchless glory of the Son of God or the hopeless ruin of the sons of men, strikes a death-blow at missions.

There is an earnestness, born of deep conviction, that these millions are perishing without the Gospel, and that we are in trust with that Gospel for their rescue and redemption. But there is spreading in the Church a leaven of destructive rationalism and corrupting

scepticism, which, if it is not purged out, will make Christianity a cult rather than a creed, a form rather than a spirit, "a mode rather than a life, a civilization rather than a revelation," a development along the lines of natural growth and culture and goodness, rather than an indwelling and inworking of the Holy Spirit.

The one hope of breaking away from this delusion and snare is that God's saints shall set up a thoroughly biblical standard, and exalt the Holy Spirit in practical life. There must be an upward look, a fixed gaze upon the enthroned Redeemer, who still dispenses by the Spirit His ascension gifts. The Spirit of God must be recognised as actually dwelling and working in the body of Christ—the members as truly as the Head—and He must be recognised as the life of God and power of God in that body to make all things possible.

Nothing is more fundamental to the scriptural conception of the Church of Christ than this ministry and administration of the Holy Spirit. Let faith in the actual presence and power of this divine Paraclete be weakened, and the world charms us, the flesh masters us, and the tempter triumphs over us. Our vision of the Christ becomes dim, our sense of the powers of the age to come grows dull, and our power to claim supplies of grace and actual victory over our foes suffers paralysis.

So far as the Church, as a body, loses Holy Ghost power, it is in danger of losing Holy Ghost doctrine. The blight of the Dark Ages is still upon us; even the great Reformation was succeeded by more than three centuries of infidelity and indifference. Iniquity abounds in the world, and in the Church the love of many waxes cold. Two very conspicuous causes com-

bine to foster human aversion to the whole supernatural and even spiritual element in the Christian system. On the one hand, there is the natural and carnal man—incapacity to apprehend, and indisposition to accept, spiritual truth; men rebel against humiliating dependence upon supernatural revelation and regeneration. And, on the other hand, there is a nominal Church of Christ, that for fifteen hundred years has claimed supremacy and even Divine authority, pretending to heavenly gifts and miraculous manifestations, even while entering into the most diabolical plots, like the open encouragement of attempts to assassinate Queen Elizabeth, the massacre of thirty thousand French Huguenots, and the torture and martyrdom of thirty thousand saints under the fearful sway of the Spanish Inquisition—men see this so-called church, exemplifying a morality that has been pronounced the lowest type in Europe; and a natural aversion is thus nurtured toward the whole claim of Christianity as a supernatural religion.

For all evils in the working force the one great remedy is—the increased power of God's Spirit. Christ, as He turned away from apostate Jerusalem, said, "Behold your house is left unto you desolate." Your house! God had always called the temple His house; but when His Son was rejected in its very courts and crucified by its very priests, it was no longer God's house, but man's. A church, with God's Spirit withdrawn, ceases to be God's assembly and becomes a mere human organization—perhaps a synagogue and seat of Satan.

A godly minister, whose church represents a near approach to a New Testament ideal, writes of the prevailing system of worldly church conduct: "They have

all gone astray, and have altogether become worldly. All this has become so engrafted upon our system that it has acquired a certain sanctity in the eyes of the people, so that they would rather have their trained choir of worldly singers than a new consecration from above! Joseph Parker's translation of the trinity of evil is this: He says, the world, the flesh, and the devil translated into present-day dialect, means society, environment, tendency. How many of the ministers and missionaries of Christ are entangled in the society, hemmed in by the environment, swept on by the tendency? How to be delivered many are asking and do not know."

Separation is the condition of consecration, and it seems inevitable for those who would live in God and unto God. There must be boldness enough to stand alone, if necessary, like Luther at Worms, for the sake of a protest against what is evil, unscriptural, unspiritual in church life. Who are there that believe in the Holy Ghost and are ready to accept the conditions within which alone His power is manifested, to cut loose from the world and part company with it, that God may have all sway in them and use them as He will? What a new era of missions would dawn if the Church should stand once more on the level of separation from the world and consecration unto God, which the Apostolic Church displayed!

When the Christian scholarship of the world sent representatives to Princeton, in 1872, to pay deserved homage to Dr. Charles Hodge, at the fiftieth anniversary of his occupancy of his professorship, not only four hundred of his three thousand students, but the faculties of theological schools, not Presbyterian only,

but of Congregational, Methodist, Baptist, Reformed, Lutheran, and Episcopal bodies, all united in salutation and congratulation.

In his modest reply, Dr. Hodge closed with words which we may borrow, wherewith fitly to conclude this review of the modern missionary century. He said:

"When I was about leaving Berlin, on my return to America, the friends whom God had given me in that city were kind enough to send me an album, in which they had severally written their names, and a few lines as remarks. What Neander wrote was in Greek, and included these words, which our old professors would have inscribed in letters of gold over the portals of this seminary, there to remain in undiminished brightness so long as the name of Princeton lingers in the memory of man.

"Οὐδέν ἐν ἑαυτῳ,
Ἐν κυριῳ πάντα,
Ὧ μόνῳ δουλεύειν
Δόξα και καύχημα."

"Nothing in ourself,
In the Lord all things;
Whom alone to serve
Is glory and joy."

In the former feudal days, the vassal did homage to his lord by putting his hands together and placing them in the hands of his feudal master, as a token of entire submission and absolute surrender of all his active powers to his service in work and war. This custom suggested Dr. Moule's sweet hymn:

"My glorious Victor, Prince Divine,
Clasp these surrendered hands in Thine!
At length, my will is all Thine own,
Glad vassal of a Saviour's throne."

The missions of a hundred years have passed before us, moving about God's plan as their centre and controlling force. We close our review with one profound, overmastering conviction: GOD IS ALL AND IN ALL. In ourselves we are nothing and can do nothing; in Him we have all possessions, privileges and power; and to be His willing slaves, alone, always and wholly, is the supreme glory and joy. His is the primal command which is at once the authority and the inspiration to missions. The promise of His presence with the mission band is both their encouragement and their reward. His superintending Providence makes mission history a highway of God, safe from the ravenous beast and the "roaring lion," and glorious with His footsteps. And His final purpose that, through the gospel message, humanity shall be redeemed, and the seed of the woman shall bruise the serpent's head, is the goal of all mission service.

May the new century prove a new era and epoch in the annals of the Church, and its pages be written as in letters of gold. Forgetting the things which are behind, and reaching forth unto the things which are before, let the whole Church, like a runner in a heavenly race, press toward the mark, for the prize of the high calling of God in Christ Jesus!

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